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BARREL-SHAPED CLAY CYLINDER OF NEBUCHADNEZZAR

# THE BIBLICAL WORLD

CONTINUING

*The Old and New Testament Student*

VOLUME XIV

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NUMBER I

## NEBUCHADNEZZAR, KING OF BABYLON (604-561 B. C.).<sup>1</sup>

By ROBERT FRANCIS HARPER,  
The University of Chicago.



CAMEO OF NEBUCHAD-  
NEZZAR

IN the so-called "East India House Inscription" (EIH) published by Rawlinson in Vol. I of *The Cuneiform Inscriptions of Western Asia* (I R 53-64), Nebuchadnezzar<sup>2</sup> introduces himself as follows :

Nabû-kudurri-usur (Nebuchadnezzar), king of Babylon, the exalted prince, the favorite of Merodach (Merodach), the lofty pâtesi, the beloved of Nabû (Nebo), the judge, the possessor of wisdom, who searches out the way(s) of their divinity, who fears their lordship, the untiring officer who thinks daily of the adornment (restoration) of Esagila and Ezida, and who concerns himself continually with pious works for Bâbilu (Babylon) and Barzipa (Borsippa), the wise, the pious, the restorer of Esagila and Ezida, the first-born son of Nabû-abla-usur (Nabopolassar), king of Babylon, am I.

<sup>1</sup> The purpose of this article is to give a short, popular account of the life and works of Nebuchadnezzar. It is based chiefly on the inscriptions bearing his name, and little attention is given to biblical and other outside sources.

<sup>2</sup> I have retained this spelling of the name, although the Babylonian Nabû-kudurri-usur ("Nebo, protect my territory") favors the form Nebuchadrezzar.



Nebuchadnezzar was the greatest of the kings of Babylonia. He was the son of Nabopolassar, and ruled from 604–561 B.C. His father, Nabopolassar, 625–604 B.C., had made Babylonia independent of Assyria in 625 B.C., and had founded the new Babylonian kingdom. It was left for the son to make Babylonia a world-power. In order to do this, it was necessary to carry on many wars. We find, however, very few references in his inscriptions to his campaigns. We have the following general statement in EIH, col. ii, 12–29 :

Under his (Marduk's) lofty protection, far-off countries, far-distant mountains, from the Upper sea to the Lower sea, steep ways, unopened roads, where passage was cut off and it was impossible to gain foothold, impassable routes, ways of thirst (*i. e.*, without water supplies), I traversed, and the unsubmitive I brought under submission, my enemies I took captive, I gave good rule to the land and made the people prosperous. The bad and good among the people I helped (*or*, transported).

In ll. 30–39 there is an enumeration of the various articles of booty which he brought back to Babylon from these campaigns, viz.: silver, gold, precious stones, bronze, precious woods, the products of the mountains, and the treasures of the seas—everything that was precious. There are many references in Nebuchadnezzar's inscriptions to the building of walls and fortifications to ward off hostile attacks, but these will be noticed in connection with his other buildings.

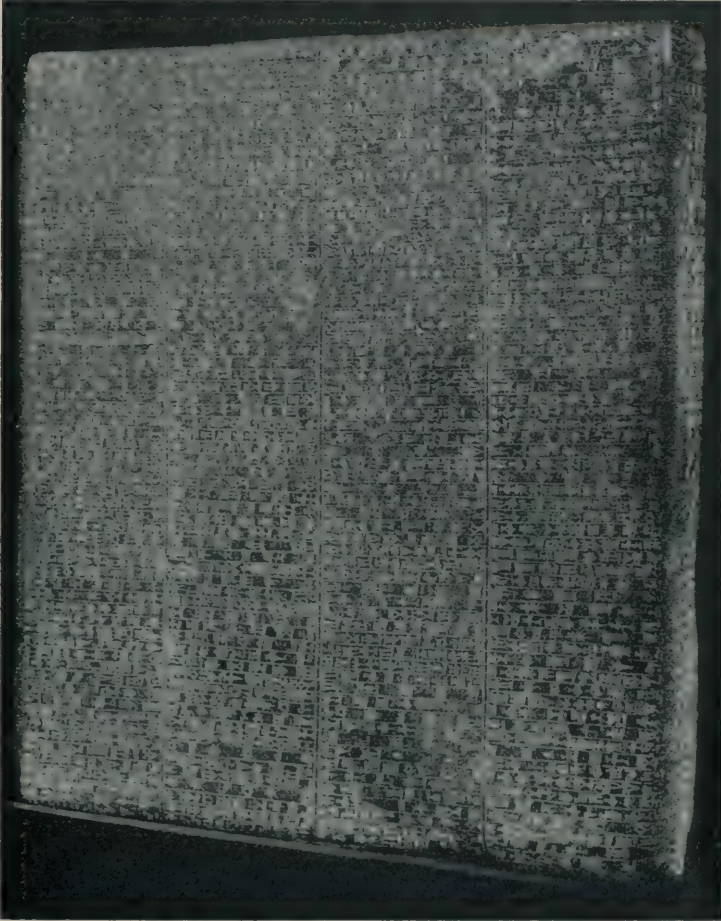
The only specific reference in Nebuchadnezzar's inscriptions to a campaign is found on a small and very badly broken tablet. All the lines are broken. The beginning seems to be a prayer, or hymn of victory. The following may be regarded as a fairly trustworthy restoration :

[In the] thirty-seventh year of Nebuchadnezzar, king of [Babylon], he went to Egypt to make war. [His army Ama]sis, king of Egypt, collected . . . .<sup>3</sup>

The chief sources for the wars of Nebuchadnezzar are the Old Testament, the Egyptian inscriptions, Herodotus, and Josephus.

<sup>3</sup> Cf. TIELE, *Geschichte*, p. 435; HOMMEL, *Geschichte*, p. 760; WINCKLER, *Geschichte*, p. 312; RAWLINSON, *Babylon and Egypt*, pp. 90 f.

The first and most important victory was the battle of Carchemish (605 B. C.), the capital of the old Hittite empire, in which



EAST INDIA HOUSE INSCRIPTION OF NEBUCHADNEZZAR

Nebuchadnezzar defeated Necho II., the king of Egypt, and his allies, and destroyed the power of Egypt in western Asia. During this campaign Nabopolassar, his father, died in Babylon, and it was necessary for Nebuchadnezzar to return to that city



in order to secure his throne. After a short lapse of time, Nebuchadnezzar was again with his army in western Asia. Jehoiakim, who had paid tribute for three years, revolted, but Jerusalem was not captured until after his death, in the third month of the reign of Jehoiakin, his son (598-597 B. C.). Nebuchadnezzar carried away the king, with his mother, his wives, court officials, and princes, soldiers and mechanics—in all ten thousand—to Babylon. He despoiled the temple of Solomon, and took as booty the royal treasures. Jerusalem, however, was not destroyed. Judah became a tributary state, and Nebuchadnezzar placed Mattaniah, whose name was changed to Zedekiah, upon the throne as vassal prince.

In 589-588 Hophra came to the throne of Egypt, and in the following year Zedekiah made an alliance with him against Nebuchadnezzar. The latter immediately put himself at the head of his army and marched to the west, making Riblah, in Hamath, his headquarters. In the tenth month of the ninth year of Zedekiah, Jerusalem was besieged. In 587 Hophra of Egypt came to his aid, and Nebuchadnezzar was obliged to give up the siege until he could drive Hophra from Judah. Finally, in the fourth month of the eleventh year of Zedekiah, a breach was made in the wall of Jerusalem, and the Babylonian army entered. Zedekiah fled by night, but was pursued by the Babylonians, captured near Jericho, and brought to Riblah. His sons were killed in his presence, his eyes were put out, and he was carried in chains to Babylon. The temple was despoiled and destroyed, and the walls of the city torn down. Thus was the kingdom of Judah overthrown. The fate of Judah's allies, Edom, Moab, Ammon, Tyre, and Sidon, is not known. They were probably brought to submission. Tyre was besieged for thirteen years, and finally became tributary to Babylon. In his thirty-seventh year (568-567) he made a campaign against Amasis of Egypt. This has been noticed above.

It will be seen that, while Nebuchadnezzar is best known to us from his inscriptions as a man of peace, devoted to the building of temples, walls, canals, and to the adornment of his capital city, Babylon, he was a great warrior; and that, at the close of

his reign, he was master of all western Asia, having overthrown Judah and her allies, and humiliated Egypt. After this very brief survey of his wars, taken from outside sources, we may return to the inscriptions and give some attention (1) to his buildings, and (2) to his religion.

This is not the place to enter into details, nor to attempt a topographical sketch of Babylon. Only the most important of the buildings and restorations of Nebuchadnezzar will be noticed. Chief among these are the temples of Esagila and Ezida, the former dedicated to Marduk in Babylon, and the latter to Nabû in Borsippa. Nebuchadnezzar rejoices in the title, "Restorer of Esagila and Ezida." The history of these temples goes back to the time of Hammurabi. They were restored and redecorated by Nebuchadnezzar, and shrines within and without their inclosures were added. Babylon and Borsippa were his favorite cities, and of



BIRS NIMRUD, THE TOWER OF BABEL

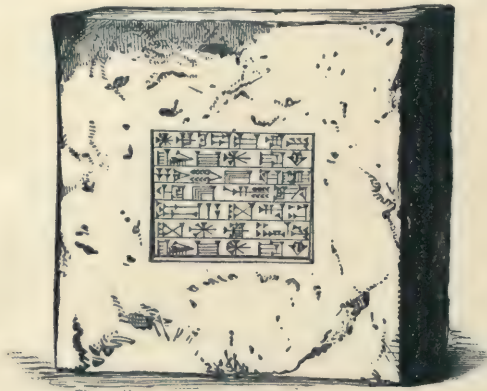
these he preferred Babylon, where he built his royal palace. This fact is emphasized in EIH, col. vii, 9 ff., where we read that from time immemorial to the reign of his father, Nabopolassar, the numerous kings who had reigned had built their palaces, had



their residences, and stored their treasures in other cities which they preferred—in fact, wherever they pleased—and that they had come to Babylon only for the *za g-muku* festival.

Nebuchadnezzar completed the construction of *Imgur-Bêl*, the inner wall of Babylon, and *Nêmitti-Bêl*, the outer wall, which Nabopolassar, his father, had begun. In addition, in order that the enemy might not storm *Imgur-Bêl*, he built at a distance of four thousand cubits a heavy wall on the east of Babylon, and provided it with moats. He also constructed two walls on the side of *Nêmitti-Bêl*, four hundred and ninety cubits long. *Tâbi-supur-šu*, the wall of Borsippa, was rebuilt and provided with a moat and other means of defense.

The side-walls of the *Arahtu* canal were completed; *Ai-ibur-šabû*, street of Babylon, from the *ellu-gate* to *Nanâ-sâkipat-têbi-sa*, was raised and made a boulevard in order to accommodate the *zak-muku* (the first of the year)



BABYLONIAN BRICK

procession of the great lord Marduk. He rebuilt the temple of the goddess *Nin-Karrak* in *Sippar*; also a temple to *Shamash* in *Sippar* and in *Larsa*.

In the so-called "*Canal Inscription*" we have a very interesting account of the construction of the *Libil-ḥegalla* ("May it bring plenty!") canal:

I sought out the site of *Libil-ḥegalla*, the east canal of Babylon, which had been in a state of ruin for a long time, and which was filled with

drifts of sand and full of débris, and from the bank of the Euphrates as far as the Ai-ibur-šabû street, with bitumen and burnt brick, I rebuilt its bed. In Ai-ibur-šabû, the street of Babylon, for the procession of the great lord Marduk, I built a canal-bridge, and made its roadway broad.

There are many other works of Nebuchadnezzar which deserve notice, but these are sufficient to show the enterprise and energy of this great king, who busied himself with the cities of Babylon and Borsippa, the building of temples and shrines, the construction of walls, moats, and other fortifications, the digging of canals, the raising of streets, etc., etc.

Nebuchadnezzar's piety is shown in all his works, and his prayers are the best that have come down to us. His birth is ascribed to Marduk. It was also under his protection that he made his campaigns and enlarged his dominion. To the gods he built the temples and shrines. He celebrated religious festivals, and reëstablished religious customs which had fallen into disuse. He made provision for sacrifices to the gods and temple dues. In fine, on every act he invoked the blessing of the gods.

"Nebuchadnezzar's inscriptions are characterized by the prayer with which they almost invariably close. Whether erecting a sanctuary, or building a canal, or improving the walls of Babylon, he does not fail to add to the description of his achievements a prayer to some deity, in which he asks for divine grace and the blessings of long life and prosperity."<sup>4</sup>

When about to ascend the throne, Nebuchadnezzar addressed the following prayer to Marduk (EIH, cols. i, 55-ii, 1):

O, Eternal Ruler! Lord of everything that exists!  
 To the king whom thou lovest, and whose name thou hast mentioned,<sup>5</sup>  
 Grant that his name (*i. e.*, he) may flourish as seems good to thee.  
 Guide him on the right path.  
 I am the prince, thy favorite, the creation of thy hand.  
 Thou didst create me, and  
 Thou hast intrusted to me rule over everything.  
 According to thy mercy, O Lord, which thou bestowest on all,  
 Make me to love thy exalted rule.  
 Cause the fear of thy divinity to exist in my heart.

<sup>4</sup> JASTROW, *The Religion of Babylonia and Assyria*, p. 295.

<sup>5</sup> *I. e.*, called to the throne.



Grant to me whatever may seem good to thee,  
Since thou has created my life.

We have another prayer to Marduk in EIH., cols. ix, 47-x, 13:

O Marduk! Lord, prince of the gods, almighty prince!  
Thou hast created me and intrusted to me the rule over everything.  
Like my precious life, I love thy lofty appearance.  
On no other sites, except in thy city Babylon, have I built.  
Since I love the fear of thy divinity and ponder on thy lordship,  
Receive with favor the uplifting of my hand (*i. e.*, my prayer), give ear to my prayer.

I am the king, the restorer, who maketh thy heart glad,  
I am the clever officer who restores all thy cities.  
By thy command, O merciful Marduk!  
May the house which I have built stand forever.  
May I attain old age therein, and be satisfied with a numerous offspring.  
May I receive therein the heavy tribute of the kings of the world, of all mankind.

From horizon to zenith, at the rising of the sun,  
May I have no enemy. May I have no terrible opponent.  
May my followers rule the world therein forever.

There are two accounts of the rebuilding of Ebabbara, the temple of Shamash in Sippar. The prayers in both of these are very interesting. The first account is very short, and a translation of the whole follows:

Nebuchadnezzar, king of Babylon, restorer of Esagila and Ezida, son of Nabopolassar, am I. I have rebuilt Ebabbara, the sun temple in Sippar, to Shamash, who prolongs my days.

O Shamash! great Lord, look with grace and favor on my deeds.  
A life of many (far-off) days, abundance of offspring, a firm throne and a long reign do thou grant me.

Look with continuous favor on the uplifting of my hand.  
By thy illustrious command, may the work of my hands last forever.  
May my followers remain long in authority, and may they be firmly established in the land.

When I raise my hand to thee, O Lord, Shamash! do thou open up my way to overwhelm my enemies.

O Shamash! do thou, with thy powerful weapons, which cannot be rivaled, go at my side to overthrow my foes.

As the brick-work of Ebabbara is firmly established for all time, so may my years (life) last forever.

The prayer at the close of the second account is quite different :

O Shamash! great Lord, upon thy joyful entrance into thy splendid temple,  
Ebabbara,

Do thou look with continuous favor on the work of my hands,

Mercy toward me be thy command.

By thy righteous command, may I have an abundant offspring.

Grant me a long life and a firm throne.

May my reign last forever!

With a righteous scepter of good rulership,

With a firm staff, bringing peace to man, do thou adorn my sovereignty forever.

With powerful weapons, leading on to battle, protect my soldiers.

Do thou, O Shamash! by oracle and dream, answer me correctly!

By thy illustrious word of command, which cannot be altered,

May my weapons advance, and strike and overthrow the weapons of the enemies.

“Returning for a moment to the dedication prayer to Marduk, addressed by the king on the occasion of his mounting the throne, one cannot fail to be struck by the high sense of the importance of his station with which the king is inspired. Sovereignty is not a right that he can claim—it is a trust granted to him by Marduk. He holds his great office, not for purposes of self-glorification, but for the benefit of his subjects. In profound humility he confesses that what he has he owes entirely to Marduk. He asks to be guided so that he may follow the path of righteousness. Neither riches nor power constitute his ambition, but to have the fear of his lord in his heart. Such a plane of thought is never reached in the incantation texts.”<sup>6</sup>

The influence of the Marduk cult and the priests of Esagila was greatest at this time. Nabû still played a prominent part, and his temple Ezida at Borsippa is always mentioned in connection with Esagila. In Sippar and Larsa the temples of Shamash were restored. Rawlinson, in his *Egypt and Babylon*, calls attention to a fact that stands out very plainly in the inscriptions, viz., the curious combination of monotheism with polytheism which characterizes the religion of Nebuchadnezzar.

<sup>6</sup>JASTROW, *Religion of Babylonia and Assyria*, pp. 298, 299.



Of this he says: "Either he fluctuates between two beliefs, or else his polytheism is of that modified kind which has been called 'kathenotheism,' where the worshiper, on turning his regards to any particular deity, 'forgets, for the time being, that there is any other, and addresses the object of his adoration in terms of as absolute devotion as if he were the sole god whom he recognized, the one and only divine being in the entire universe.'"

Nebuchadnezzar was cruel; all orientals are cruel. He was pompous; all orientals are pompous. The Babylonians, unlike the Assyrians, were a peace-loving people. One need only compare his inscriptions with those of Tiglathpileser and Ashurnasirpal to see how much less cruel and pompous he was than his predecessors in Assyria. While great in war, he was greater in peace; and, as mentioned above, his inscriptions are records of his works of peace rather than of his campaigns.

## ANTIOCHUS EPIPHANES AND THE JEWISH STATE.

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DURING the years of political change following the death of Alexander the Great a threefold development characterized the inner life of the Jews—that of “wisdom” literature, of legalism, and of the ritual and priesthood. In all of these particulars Jewish history is unique, but perhaps in none more unique than in the collection of proverbs and practical advice to be found in such writings as our canonical Proverbs, Job, and Ecclesiastes, and such other writings as the Wisdom of Jesus the Son of Sirach and the Wisdom of Solomon. Like the other two tendencies, this is rooted in the history of the Hebrew race, for wise sayings of very ancient origin are clearly embraced in its early literature. But during the post-exilic period, and especially after the Greek influence began to be felt, it found its most remarkable expression and became a literary form. To speak of it in detail is impossible, but one cannot overlook its knowledge of the world and its cynicism, as well as its most usual characteristics, sobriety and moral earnestness.<sup>1</sup>

But good advice is seldom more than a luxury, and the history of the Jews was to center about the struggles between the two other tendencies which began during these years to show themselves so clearly. Indeed, the two hundred and fifty or three hundred years preceding the destruction of Jerusalem by Titus may be said to be filled with little else than the gradual and unobserved triumph of legalism in the persons of the pharisees over ritualism, whether in the persons of the Sadducees or of the nation as a whole.

<sup>1</sup> In general see Introductions, especially Driver's, and more particularly CHEYNE, *Jewish Religious Life after the Exile*, chaps. 4, 5; KENT, *The Wise Men of Israel*; and Renan, Graetz, and Schürer by index.



At the outset the two forces were in harmony. The Jewish state was a theocracy, the high priest at its head being held responsible for the tribute until Onias II., either from his pro-Syrian leanings or from sheer incapacity, neglected to send the required twenty talents to Ptolemy Energetes of Egypt. Such an act was close to rebellion and nearly led to the destruction of Judea. As it was, it resulted in the sale of the taxes to one Joseph, an adventurer of extraordinary boldness and ability, who became a sort of satrap in Judea and for twenty-two years held this position, mingling severity with liberality<sup>2</sup> so successfully that during the entire period the Jews were not only at peace with their neighbors, but reasonably prosperous in their internal affairs.<sup>3</sup> The ultimate results, however, of this new departure in the administration of the state were not all so happy. Not only did it lead to civil strife, but the control of the taxes tended to make wealth concentrate in the hands of Joseph and his sons, and in those of the various agents they employed. There was thus formed a wealthy, official class whose sympathies were increasingly with the Hellenistic culture discovered during their intercourse with the Egyptian court.<sup>4</sup> Jewish society thus began more rapidly to feel those influences of Hellenism that were soon to play so tragical a rôle in its life — influences that were strengthened by the unofficial relations existing between Palestine and the Jewish communities already flourishing in Alexandria and other Egyptian cities.

Such a responsible position as this of Joseph in itself implies a loss of prestige on the part of the high priest, but does not seem to involve any attempt at his humiliation, nor at the destruction of Judaism.

Even when, after his victory at Raphia (B. C. 217) over Antiochus III., Ptolemy IV. (Philopator) entered into the temple at Jerusalem, he offered sacrifices, and his worst offense seems to have been that he forced his way into the holy of holies.<sup>5</sup>

<sup>2</sup> *Ant.*, xii, 4 : 3.

<sup>3</sup> *Ibid.*, xii, 4.

<sup>4</sup> GRAETZ, *History of the Jews*, Vol. I, pp. 440 f.

<sup>5</sup> So much at least seems historical, though the details of 3 *Macc.* 1 : 9 ; 2 : 24, are certainly legendary.

Yet, when at the battle of Banias (198 B. C.) Palestine fell wholly into the hands of Antiochus III., a brighter day seemed about to dawn. The Jews were not unkindly treated by their new ruler, who recognized their value as colonists and settled thousands of them in the various new cities which he founded. They were granted the right to live in accordance with their own laws, were relieved from a considerable portion of their taxes, while those of their number who were in slavery were allowed to return. This friendly legislation went so far as to make it a crime to carry into Jerusalem such meats as the Jews were forbidden to eat, while Seleucus IV. is said<sup>6</sup> to have borne all the costs of the sacrifices.<sup>7</sup>

The failure of the attempt of Seleucus IV., through Heliodorus, to get possession of the temple treasures must have still further strengthened the position of the high priest.<sup>8</sup> But this development was suddenly threatened, not alone by unaccustomed oppression on the part of Syria, but by the mistaken policy of the high priests themselves.

Under the Syrian suzerainty devotion to Hellenism became identified with loyalty. For there had grown up in Jerusalem a strong pro-Syrian party which sought political safety in complete dependence upon Syria. Its numbers were probably never large, but it embraced most of the prominent citizens of Jerusalem, and its position was strengthened by the fact that the high priest was now the king's appointee.<sup>9</sup> This political sympathy was accompanied by a predilection for Greek culture and by a willingness to abandon Judaism as a cult. It might have been expected that these latter particulars the high priest would have strongly opposed, and it is true that under the administration of Onias III. an effort was made to stem the latitudinarian movement, but with unfortunate results. The lines of cleavage along religious and

<sup>6</sup> 2 Macc. 3 : 3.

<sup>7</sup> Ant., xii, 3 : 3.

<sup>8</sup> It is hardly possible that the astonishing legend of 2 Macc., chap. 3, should not contain this much of historical worth. It is not impossible that the event lies behind the reference to Polybius quoted by JOSEPHUS, Ant., xii, 3 : 3. EWALD, *History of Israel*, Vol. V, pp. 268-74, gives a good sketch of the high-priesthood.

<sup>9</sup> Ant., xii, 5 : 1.



political lines were so close together as not only to make the Syrian elements Hellenistic, but to make their opponents apparently loyal to Egypt. So bitter was the opposition to Onias on the part of the Syrian party — notably on that of one Simon the Benjamite — that Onias was forced to leave Jerusalem and for some time live as a sort of exile-ambassador at Antioch. His absence aided the Hellenistic Syrian party, for not only was his brother Jason (or Jesus), who acted as his representative, a strong friend of Hellenism, but the irrepressible son of Joseph, Hyrcanus, whom Onias had befriended, complicated the situation by continuing to collect taxes for Egypt throughout the region on the east of Jordan commanded by his great castle.<sup>10</sup>

It was while affairs were in this condition that Antiochus Epiphanes succeeded his brother Seleucus IV. Instantly the Hellenistic party grew stronger. Hyrcanus succeeded by large promises in getting Onias III. removed, and himself appointed as high priest.<sup>11</sup> Antiochus Epiphanes, who had already determined upon the policy of religious conformity, willingly gave his consent. Jason was established as high priest. Then followed the extraordinary spectacle of a Jewish city undertaking to install a heathen civilization, of priests abandoning their sacrifices, of Jewish youths exercising under Greek hats, and of a high priest sending three hundred drachmas of silver to Tyre for a sacrifice to Hercules.<sup>12</sup> Jason suffered the fate he had brought upon Onias, for after three years a certain Menelaus, the brother of Simon the Benjamite,<sup>13</sup> offered Antiochus a larger bribe than had he, and was made high priest. Under his influence

<sup>10</sup> *Ant.*, xii, 4 : 11. The remains of this castle are still to be seen at 'Arak el-Emîr.

<sup>11</sup> Among other things, Jason agreed to set up a gymnasium and to permit the Jews to share in the games at Antioch.

<sup>12</sup> The money was, who ever, in deference to the desire of the messengers, used for building triremes. In this entire account we are following 2 Maccabees. Josephus has a somewhat different account, and has confused Onias III. with Menelaus (*Ant.*, xii, 5 : 1). Especially has he inextricably confused the various priests by the name of Onias. (Thus cf. *Ant.*, xii, 5 : 1, with xii, 4 : 10.) Yet 2 Maccabees is not altogether accurate, for it apparently antedates the embassy sent by Judas to Rome (1 *Macc.* 8 : 17) and includes to it John the father of Eupolemus rather than Eupolemus himself (2 *Macc.* 4 : 11).

<sup>13</sup> 2 *Macc.* 4 : 23. JOSEPHUS, *Ant.*, xii, 5 : 1, says he was the brother of Jason himself.

the process of Hellenizing went on rapidly. Surgical operations removed traces of circumcision, and when Antiochus visited Jerusalem in 172 B. C. he was welcomed, in Greek fashion, by a torch-light procession, and in every way was made to feel that his policy would prove successful, and that it was only a matter of time before the Jews, like others of his dependent peoples, would have become fused in a Hellenistic civilization.

This tendency to reverse the course of religious development was not merely an evidence of the rise of a political party and of personal ambition on the part of the high priests and the Gerousia. It resulted also from the general Hellenistic movement which since the days of Alexander had begun to be felt throughout Palestine. It was a period of political and ethnic recombinations. Not alone into Alexandria and Asia Minor, but also into Galilee and the country east of Jordan, did both Greek and Jewish colonists press. Great centers of Greek trade grew up alongside of the smaller towns of the Jews. Even before the time of Alexander, Gaza had commercial relations with Greece, and Dora was probably subject to Athens.<sup>14</sup> Ptolemy Philadelphus had favored Greek colonization in Judea, and, as if to offset this tendency, there had already begun the emigration that was to carry the Jews into all quarters of the known world. In Alexandria, thanks to the efforts of Alexander himself, as well as to natural immigration, the Jews numbered hundreds of thousands. Fortunately, the influences they there felt were not those of the Hellenism that so often ruined the eastern peoples, but rather those which sprang from the schools. By the end of the second century we find at least one Jewish philosopher, Aristobulus,<sup>15</sup> and several poets,<sup>16</sup> and at least a few years later Jews held high political and military office under Egyptian rulers. But they chiefly shared in the Græco-Egyptian intellectual life, and already then had begun that synthesis which was later to give the world the Kabbala and Philo. The Hebrew scriptures were already translated into Greek, and

<sup>14</sup> See also 2 *Macc.* 6 : 8, where Greek cities are spoken of as within Judea.

<sup>15</sup> 2 *Macc.* 1 : 10.

<sup>16</sup> EWALD, Vol. V, p. 260.



religious writings begin to appear in the same language. And thus, by their own kin in Egypt as well as by the heathen who ruled and surrounded them, the Jews of Palestine were being brought under the influence of an orientalized Greek civilization that rarely, if ever, failed to effect a change for the worse.

With Greek influences thus ubiquitous and persistent, it is not strange that men like Menelaus should have been eager to lead Judea out from its isolation into the circle of a more brilliant civilization. They may not have desired utterly to abandon Jehovah, but they very clearly were bound to abandon the exclusiveness of the Jewish cult in search for a denationalized religion.<sup>17</sup> Such a tendency might very easily have become an outright conversion to heathenism, but this, with necessary exceptions, a just allowance for the sympathies of Josephus and the two books of Maccabees will hardly permit us to discover. It was religious indifferentism, coupled with the enthusiasm of an abortive renaissance, but it was not idolatry.

The prostitution of the priesthood seems to have been endured within Jerusalem itself, whose inhabitants had been specially honored by Antiochus III., and where the Syrian garrison made resistance futile; but when the report of the doings of Menelaus reached the outlying country, there was a general rising in the interest of decency and religion. The Gerousia itself sent messengers to Antiochus to prefer charges against the high priest. But all was in vain. Menelaus bribed the king, stole and sold some of the sacred vessels of the temple, and the wretched accusers paid the penalty of their temerity with their lives,<sup>18</sup> as did also the aged Onias III., whom even the sanctuary of Apollo at Daphne did not protect.

But opposition to Hellenistic religion and culture had been developing notwithstanding these successes of the high priest. Along with the drift of the priesthood toward Hellenism there ran a counter-current of legalistic orthodoxy—the third great characteristic of the period. The members of the reactionary party were mostly scribes and their disciples, who, so far

<sup>17</sup> 1 *Macc.* 1: 11, 12.

<sup>18</sup> 2 *Macc.* 4: 39–50.

from desiring any share in Greek civilization, opposed it fanatically. Historically this party represented Jewish spirit quite as truly as the priesthood. From the days of Ezra, the genius of the nation had been growing scholastic. The study of the Torah, though by no means reaching its later preëminence, was growing more intense and widespread. To men filled with the spirit of Moses and the prophets, the friends of heathen civilization, priests though they might be, were "transgressors" and "lawless." Even articles made of glass, according to Jose ben Jochanan, were defiling, since they were made from Gentile soil.<sup>19</sup> The true Jew was told, "Let thy house be a place of assembly for the wise; powder thyself with the dust of their feet," and every sabbath, and indeed on other days, the law was expounded in the synagogue by the professional teachers.

Under such inspiration the scribes and their followers slowly grew into a party—that of the Chasidim, or "Pious." Scattered abroad over the little state, dwellers in small towns rather than in the capital,<sup>20</sup> these earnest men and women studied and cherished the Torah. Important, as they were later to prove, both as a party and as the progenitors of parties, their lack of organization, as well as their dispersion and poverty, weakened their influence in the state, and, like all incipient popular reforms, conflict and persecution were needed to bring the movement to self-consciousness.

Thus in Judea an irrepressible conflict was developing between Hellenism and Judaism that was destined to destroy the Hellenizing influence of the aristocracy, give the nation a new dynasty and monarchy, reinstate an intense and uncompromising Judaism, and identify scribism with patriotism.

The dominance of the Hellenizing party in church and state brought neither peace nor prosperity. Not only were the morals of the people degenerating, but the taxes levied by Syria were crushing. Before the conquests of the Asmoneans the Jews

<sup>19</sup> DERENBOURG, *Histoire*, etc., p. 75. The saying is also attributed to Simon ben Shetach.

<sup>20</sup> This conjecture is rendered highly probable by 2 *Macc.* 4:39, 40, as well as by the circumstances of the Maccabean revolt.



were essentially an agricultural people,<sup>21</sup> and, before the rise of the family of Joseph, with few, if any, rich men. In the absence of commerce, any considerable middle class could hardly have existed, and the nation as a whole seems to have been composed of *fellaheen* and aristocrats—priestly or professional. The two classes had different origins, different ambitions, and very possibly different languages.<sup>22</sup> The supremacy of the Hellenistic elements of the aristocracy was, however, calculated to deepen the misery of the masses, since what little fellow-feeling may have resulted from devotion to the law was of necessity lost.

Upon such a people the irresponsible rule of the Syrians sat heavily. As wealth was almost exclusively in lands and cattle, taxes were comparatively easy to collect, and of necessity fell with crushing weight upon the unfortunate *fellaheen*. What these taxes were can be seen from the various privileges granted or promised by Demetrius and other kings.<sup>23</sup> They included a tax on the salt mined at the Dead Sea, a sum supposed to be equivalent to one-third the grain harvested and one-half the fruit, in addition to poll taxes and crown taxes, or sums equivalent to the value of crowns<sup>24</sup> presented to the monarchs, as well as the temple tax of 10,000 drachmæ. In addition Syrian officers had the right to seize cattle and stores for military purposes, as well as to enforce the *corvée*. When one recalls that all this was in addition to the tithes and gifts required of the people in support of their religion, it is not hard to realize the burden of the people as a whole. Under Antiochus IV. fiscal oppression was increasing, since his extravagance, as well as the heavy demands of Rome, kept Syria always in need of new levies. These were collected with a severity certainly not less than that shown

<sup>21</sup> See the description of Jewish life in the first century of the present era, JOSEPHUS, *Cont. Apion.*, I : 12.

<sup>22</sup> CONDER, *Judas Maccabæus*, 21 f. It is not impossible that heathen practices even persisted among the people. For their dishonesty *cf. Ecclus.* 20 : 24.

<sup>23</sup> Thus Antiochus III., *Ant.*, xii, 3 : 3 ; Demetrius I., I *Macc.* 10 : 29-45. Most of these taxes were retained by the Romans. See GOLDSCHMID, "Impôts et droits de douane en Judée sous les Romains," *Revue des études juives*, XXXIV, 192.

<sup>24</sup> See I *Macc.* 13 : 36, 37 ; 2 *Macc.* 14 : 4 ; and KAUTZSCH, *in loco*.

previously by Joseph and later by Cassius, when persons, and even cities, who could not meet the demands made upon them were sold into slavery.<sup>25</sup>

Doubtless in part because of this wretched condition of their affairs, due to an irresponsible king and an unsympathetic local government, there arose not only a disaffection on the part of many Jews with the Syrians, but a suspicion of the Jews on the part of the king which was not long in finding expression.

In about 172 B. C. Antiochus became involved in a dispute with Egypt over the possession of Palestine, and war immediately broke out between the two nations, he himself acting on the offensive,<sup>26</sup> and in all conducting one campaign each year between 171 and 168. In the second of these four campaigns he was able to conquer practically the whole of Egypt outside of Alexandria,<sup>27</sup> when he suddenly started north, possibly because of the interference of Rome. As he came into Palestine, he learned that Jason, whom he had deposed, had shut up Menelaus in the citadel and, although driven from the city, was at the head of a revolt. This news, coupled with his natural suspicion of the Egyptian leanings of the Judaistic party,<sup>28</sup> caused him to march upon Jerusalem.<sup>29</sup> He sacked the city, massacred or enslaved large numbers of its inhabitants, and, although he made no attack upon Judaism, he entered, with Menelaus as his guide, into the sanctuary, where he is said to have found a statue of Moses riding on an ass.<sup>30</sup> He robbed the temple of its treasure, and carried off to

<sup>25</sup> *Ant.*, xii, 4 : 4 ; xiv, 11 : 2.

<sup>26</sup> The origin of the dispute with Egypt over Palestine is as follows : Antiochus III., the Great, had given his daughter Cleopatra in marriage to Ptolemy V. Epiphanes, promising as her dowry Cœle-Syria, Phœnicia, and Palestine. Since the Jews congratulated Ptolemy V. at the birth of his son (*Ant.*, xii, 4 : 7), it would appear as if at that time Judea was in the possession of Egypt. But under Seleucus IV. Palestine was again subject to Syria, and in 181 Ptolemy died while attempting to regain it. On the death of Cleopatra the guardians of her son demanded the territory in accordance with the promise of Antiochus III. This was refused, and war ensued.

<sup>27</sup> *1 Macc.* 1 : 18, 19 ; *Ant.*, xii, 5 : 2.

<sup>28</sup> For the attitude of the Egyptian kings to the Jews see MAHAFFY, *Empire of the Ptolemies*, pp. 340-42.

<sup>29</sup> *2 Macc.* 2 : 1-11.

<sup>30</sup> *2 Macc.* 5 : 15.



Antioch the golden altar, the candlestick, the table of shew-bread, the cups and sacred vessels, and even scaled off the gilt with which parts of the temple was overlaid.<sup>31</sup> Then he left the city in the control of Menelaus, who was supported by Syrian officials and troops.

With the spirit of loyal worshipers the Chasidim accepted the high priest and waited in patience for the word of Jehovah.

But not for long. These acts of Antiochus Epiphanes were but the beginning of a desperate attempt to extirpate the anti-Hellenistic party. Such an attempt was, in a measure, due to the peculiarities of the king himself. Brave, generous,<sup>32</sup> and to a considerable degree possessed of cultivated tastes, he was at the same time eccentric, passionate, and possessed of immeasurable self-conceit. Added to these personal elements were the suspected sympathies of the Chasidim with Egypt.<sup>33</sup> But doubtless with even greater truth it may be ascribed to an unbalanced determination to consolidate and prolong the Syrian state by the establishment of a common civilization. All should be one people.<sup>34</sup>

Had the already aggressive Hellenizing movement been allowed to run its course among the Jews, it is not impossible (though, on the whole, in the light of Jewish history, not probable, since such heathen tendencies would most likely have produced a revival of prophetism) that Judaism, like other ethnic faiths, would have succumbed. But here the king's own character made patience out of the question and precipitated a struggle that was not to cease until the weak city-state was

<sup>31</sup> *I Macc.* I : 20-24. According to JOSEPHUS, *Ant.*, xii, 5 : 3, Antiochus at this time plundered Jerusalem, but did not carry off the sacred vessels until two years later. He has probably confused two accounts of the event. The conjecture of MAHAFFY, *Empire of the Ptolemies*, p. 341, that this punishment was due to some act of disloyalty of the Jews during the Egyptian campaign of Antiochus, is not warranted by any known facts.

<sup>32</sup> See, for instance, his weeping over the death of Onias III., *2 Macc.* 4 : 37.

<sup>33</sup> POLYBIUS, xxvi, 10, gives an interesting account of his contradictory traits. He was fond of rude practical jokes, and of going about incognito in search of adventures. It was these traits that won him the title of Epimanes — "the mad."

<sup>34</sup> *I Macc.* I : 41.

unexpectedly able to break free from a suddenly decadent empire, and the despised anti-Hellenist party became supreme. This new policy was inaugurated by an attack upon Jerusalem, and again the occasion of the attack lay in the king's Egyptian wars. In 168 B. C. he had all but conquered Egypt, when the Roman legate, Popilius, following the anti-Syrian policy which Rome then favored, unexpectedly ordered him to return to Syria. Antiochus demanded time for consideration. The Roman drew a circle about the king with his staff and ordered him to "deliberate there." The king deliberated—and retreated!<sup>35</sup>

But now more than ever did he see danger in having on his southern frontier an unassimilated nation like the Jews, among whom a strong anti-Syrian party might easily develop, if indeed it were not already in existence. He determined once and for all either to convert or exterminate such of their numbers whose devotion to Judaism argued disloyalty to Syria. Indeed, it is not impossible that he planned to exterminate the Jews of Jerusalem as a whole, and to replace them by heathen colonists.<sup>36</sup> With such purposes he got possession of Jerusalem by treachery, again sacked and burned it, plundered the temple, massacred many of the citizens, carried off ten thousand as slaves, threw down the walls, strengthened the acropolis until it was a citadel which completely commanded the temple and the city, and placed in it a strong Syrian garrison.<sup>37</sup>

<sup>35</sup> POLYBIUS, 39 : 11 ; LIVY, 45 : 12.

<sup>36</sup> So SCHÜRER, Div. I, Vol. I, p. 206 *n*, on the basis of a comparison of 1 *Macc.* 1 : 38. STADE (*Gesch. des Volkes Israel*, p. 321) holds that the financial straits of Syria resulting from the Roman wars and the pressure brought to bear upon Antiochus by the Jewish Hellenist party were the two causes of the persecution. 1 *Macc.* 1 : 30–32 and 2 *Macc.* 5 : 24.

<sup>37</sup> The location of this citadel, which played so prominent a part in the history of the next generation, is one of the numerous puzzles of the topography of Jerusalem. SCHÜRER (Div. I, Vol. I, p. 207 *n*) thinks it "an incontestable result of modern investigation that it lay on the southern slope of the eastern hill," *i. e.*, on Ophel. The recent investigations as to the original rock formation seem rather to favor the site of the Palestine Exploration Fund map, that is, on the northern end of the western and higher hill, at about the spot now occupied by the Church of the Holy Sepulchre, where Dr. Schick has recently found evidence that the rock has been cut down (*Pal. Ex. Fund Quar.*, July, 1898). It is hardly possible to see either how a citadel on Ophel could have commanded the temple, or that there ever was a valley of any considerable size between it and the temple. Compare 1 *Macc.* 4 : 37, 60 ; 5 : 54 ; 6 : 62 ; 7 : 33, with 1 *Macc.* 1 : 33 ; 14 : 36 ; 4 : 2 ; 9 : 52 ; 10 : 32 ; 13 : 52 ; 14 : 7 ; 2 *Macc.* 51 : 31, 35.



Again this was but a beginning. For the first time in the history of the Græco-Roman world, there began a war of extermination of a religion. Its victims were those who clung to Judaism, and above all the Pious. The observance of all Jewish rites, especially the 'sabbath and circumcision, was punished by death. Jewish worship was abolished. Heathen altars were erected in all the cities of Judea. In the temple groves were planted,<sup>38</sup> and a small altar to Jupiter, the Abomination of Desolation, was erected upon the great altar of burnt-offering, upon which, in December 168 B. C., a sow was sacrificed.<sup>39</sup>

Then began the brief period of Jewish martyrs. Royal officers went about the land to see that the commands of the king were obeyed. But while many deserted their faith, and the Samaritans obtained by petition the right to erect a temple to Zeus upon Mount Gerizim,<sup>40</sup> the Chasidim and their sympathizers preferred death to denial. Old men and youths were whipped with rods and torn to pieces, mothers were crucified with their infant boys they had circumcised strangled and hanging about their necks. To possess a copy of the law was to be punished by death. It would be hard to name a greater crisis in the history of the Jews or, indeed, of any people. To compare it with the fortunes of the Low Countries during the reign of Philip II. of Spain is to discredit neither brave little land.<sup>41</sup> But the persecution only intensified the devotion of the Chasidim to their Thorah. They were ready to die rather than surrender such few copies as they might own. Indeed, as later in the case of the Christians under Decius, persecution itself helped them to draw more clearly the distinction between their sacred books and those that were not worthy of supreme sacrifice; and during these dark days we may place the first beginning of that choice between religious books which afterward was

<sup>38</sup> This is the most probable interpretation of 1 Macc. 4 : 38.

<sup>39</sup> On this meaning of *Dan.* 9 : 27 as *Baalshamem*, i. e., Zeus, see NESTLE, *Zeit. für alt. Wiss.*, 1884, p. 248. Josephus says (*Ant.*, xii, 5 : 4) that the Jews were forced to offer swine every day upon altars outside of Jerusalem.

<sup>40</sup> *Ant.*, xiv, 5 : 5.

<sup>41</sup> Here belong the stories of 2 Macc. 6 : 18—7 : 42. The chief source is 1 Macc. 1 : 29—64.

to result in the fixing of the third group or stratum of writings in the Hebrew Bible<sup>42</sup>—the “Sacred Writings.”

From the midst of this persecution, also, the hopes of the Pious leaped out in vision and prophecy. In the books of Daniel and Judith they pictured the deliverances wrought by Jehovah for those who kept his law in disobedience of some monstrous demand for universal idolatry, and traced the rise and fall of empires, till the kingdom of the saints should come.<sup>43</sup> Similar religious trust burst forth in lyric poetry,<sup>44</sup> in which the misery of the land is painted no more vividly than the faith that the true Israel is the flock of Jehovah's pasture. Even more in the Visions of Enoch (chaps. 83-90) does the heart of a pious Israel find expression. To their unknown author the Chasidim are lambs killed and mutilated by fierce birds, while the apostate Jews looked on unmoved. But he saw deliverance as well. The Lord of the sheep should seat himself upon a throne “in a pleasant land,” and cast the oppressors and the apostates into a fiery abyss, while the faithful martyrs should be brought to a new temple, and their eyes should be opened to see the good, and at last they should be like Messiah himself. For God would send his own Anointed to their aid, and he should found a new kingdom, not in heaven, but upon the earth.<sup>45</sup> Indeed, if it be true that certain psalms belong to this period,<sup>46</sup> these earnest souls from out of the depths of their sufferings foresaw

<sup>42</sup> RYLE, *Canon of the Old Testament*, pp. 125 f.

<sup>43</sup> *Dan.* 7: 8, 20-25; 8: 9-12, 23-25; 9: 26. See KAUTZSCH, *History of the Literature of the Old Testament* (Eng. trans.), pp. 138-41; DRIVER, *Introduction to the Old Testament*; WILDEBOER, *Die Litteratur des Alten Testaments*, pp. 435 f.; STREANE, *Age of the Maccabees*, App. C.; BEVAN, *A Short Commentary on the Book of Daniel*; FARRAR, *The Book of Daniel*; KENNEDY, *The Book of Daniel*. Literature is given in the article by E. L. CURTIS, in HASTINGS' *Dictionary of the Bible*. It is not impossible that our present book of Daniel contains material dating from an earlier period.

<sup>44</sup> As possibly *Pss.* 44, 74, 79, 115-18, 133, 149.

<sup>45</sup> SCHÜRER, *Geschichte des jüdischen Volkes* (3d ed.), Vol. III, p. 508.

<sup>46</sup> See KAUTZSCH, *History of Old Testament Literature* (Eng. trans.), p. 147; CHEYNE, *Origin and Religious Content of the Psalter*, Ap. I and Lects. 1-5. To this period Kautzsch, Reuss, Graetz, Bloch, and others assign Esther, but not on wholly satisfactory grounds. See DRIVER, WILDEBOER (*Canon*), and RYLE (*Canon*).



a Messianic time in which a revived and sanctified Israel would give the true religion to all the world.

Sustained by these bright visions—the seed of so much later Jewish hope—the Chasidim at first awaited Jehovah's time. They could die as martyrs, but they would not live as soldiers. But deliverance was to come by the sword, and events were to make this plain even to the Chasidim. For out of this persecution arose the Judea of Judas Maccabæus.



DANIEL

## THE BOOK OF DANIEL.

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THE book of Daniel is replete with moral and spiritual lessons for the instruction of men in our day. It is so unique in its style, its thought, and its scope that special attention has been long given to it. The difficulties of interpreting its figures and symbols have seemed to offer large latitude to the imagination of the interpreter, and to have enticed some to run to great lengths in their schemes of interpretation. But the best good sense is demanded here as in the interpretation of John's Apocalypse.

The International Sunday-School Lesson Committee has selected four lessons in this book for four of the Sundays of this month. They are found within the first six chapters, as follows: (1) "Daniel in Babylon," 1:8-21; (2) "The Hebrews in the Fiery Furnace," 3:14-28; (3) "The Handwriting on the Wall," 5:17-31, and (4) "Daniel in the Den of Lions," 6:10-23.

Before anyone undertakes to study a text or a section of Daniel, it is necessary that some knowledge should be acquired of the book as a whole. There is a large group of questions whose settlement mainly depends upon our understanding of the general plan of the book, and a number of related topics.

1. *Its place in the canon.*—The book of Daniel, in our English version of the Scriptures, stands between Ezekiel and the Minor Prophets. This order was adopted from the Septuagint. In the Hebrew canon it is found between the Hagiographa, or Writings, and Esther and Ezra.

2. *Its chief character.*—The hero of this book is Daniel, who was one of the captives of Jerusalem carried to Babylon by Nebuchadrezzar<sup>1</sup> "in the third year of the reign of Jehoiakim,

<sup>1</sup> The name of the king of Babylon appears in Daniel, and often elsewhere, as Nebuchadrezzar, while in Jeremiah we find also Nebuchadrezzar. The only correct

king of Judah" (Dan. 1:1), that is, in the year 605 B. C.—in the first western campaign of that great Chaldean general, just before he became king (*cf.* Jer. 25:1). Daniel was active in and about Babylon from 605 B. C., when first brought there, to the third year of Cyrus (10:1).

3. *The age of Daniel.*—The age of Daniel was that in which Babylon was supreme. Nebuchadrezzar outstripped all of his predecessors in his wonderful development of all available resources for the development and strengthening of his empire. His government was thoroughly organized, his commercial activity and his religious zeal materialized in the massive constructions of walls, temples, and towers in great Babylon. His court glistened early in his reign with lavish displays of wealth, and was decorated by the presence of foreigners of the noblest type.

The first four chapters of the book describe events which belong to the reign of Nebuchadrezzar, and principally to the earlier years of his reign. Chaps. 7, 8, and 5 picture visions and events in the reign of Belshazzar, while the remainder of the book falls into the periods of later rulers of Babylon.

4. *The language of the book of Daniel.*—Unlike most books of the Old Testament, Daniel is written in general in two languages. Chaps. 2:4a—7:28 are in Aramaic, a language closely related to the Hebrew, both in its grammar and in vocabulary. The remainder of the book is written in Hebrew. In this characteristic it resembles Ezra, of which chaps. 4:7—6:8 are in Aramaic, while the remainder is in Hebrew.

5. *The analysis.*—There is no difficulty in analyzing this book, as it naturally falls into two parts. Chaps. 1–6 purport to give us a history of Daniel in some of his relations with Nebuchadrezzar and Belshazzar; and chaps. 7–12 detail the visions of Daniel.

form, however, as seen on his numerous inscriptions, is Nebuchadrezzar. The incorrect spelling is due to scribal errors in not carefully distinguishing between the original letters *n* and *r*, which closely resembled one another. Another example of the confusion of two letters is seen in that of Hadadezer and Hadarezer, where the original *d* and *r* were not carefully distinguished.



Chap. 1 accounts for Daniel's presence in Babylon, his own and his companion's training in the court, and their fidelity to their God. Chap. 2, in the second year of Nebuchadrezzar, the king has a dream which nonplused his magicians. Daniel, however, narrates the dream and points out its interpretation in four great world-powers. Chap. 3 tells how Nebuchadrezzar set up an image in the plain of Dura and demanded for it universal homage. Three Hebrew captives, on refusing to comply with the king's decree, are cast into the fiery furnace, but miraculously rescued; as a sequel to this Nebuchadrezzar acknowledges the power of the God of the Hebrews. Chap. 4 is the story of Nebuchadrezzar's vision of the tree which filled all the earth, and of the loss of reason until "seven times" passed over him. Upon the restoration of reason he extols the King of Heaven. Chap. 5 gives an account of Belshazzar's feast, Daniel's achievement, and the king's violent death. Chap. 6 describes a decree of Darius the Mede, whereby Daniel was entrapped and thrown into the den of lions. The king, overjoyed at Daniel's rescue, issued a decree to honor the God of Daniel.

I shall note the next six chapters of visions only in outline: Chap. 7 is a vision, in the first year of Belshazzar, of four beasts symbolizing four world-powers. Chap. 8, in the third year of Belshazzar, is a vision of a ram with two horns (Media and Persia) and a he-goat (Greece). Chap. 9, in the first year of Darius the Mede, contains Daniel's great prayer for his people, and the instructions of Gabriel. Chaps. 10-12 are made up of visions dating from the third year of Cyrus. After a fast of twenty-one days, an angel appears to Daniel and reveals to him the future (10:1-19); Michael will have a long contest on behalf of Israel, first with the prince of Persia, then with the prince of Greece (10:20-11:1). The details of the contest may be given in 11:2-12:3. A few other notes close the book.

The unity of these twelve chapters, in spite of the use of two languages, is held by the great majority of critics.

6. *The authorship and date.*—This is the storm center in the study of Daniel. Porphyry, a heathen philosopher of the new Platonic school (died about 303 A. D.), devoted one of his fifteen

books against Christianity to show that the book of Daniel is spurious, and that it was written in the time of Antiochus Epiphanes (175-163 B. C.). He had no following in the early church. But in modern times Porphyry's general view has been accepted and adopted by a large school of biblical scholars. The two most generally accepted views of the authorship and date of the book of Daniel are: (1) that the book, as it now stands, was written and compiled either by Daniel himself or by someone, possibly early during the Persian domination (538-331 B. C.) of the East; and (2) that it was composed, as held by Porphyry and his modern followers, in the times of, and in full view of, the persecutions and desecrations of Antiochus Epiphanes (175-163 B. C.).

The two views will be presented in each paragraph. No attempt can possibly be made in the space at command to cover the whole line of argumentation for either of the views. All that can be hoped for is to present some of the main-line arguments. The first points shall be for the *late*, and the second for the *early* date.

(a) HISTORICAL POINTS. a) *Late*.—Within the period of Daniel's activity the kings of Babylon, according to Daniel, were, Nebuchadrezzar (2:1), Belshazzar (5:1, 30), Darius the Mede (5:31, etc.), and Cyrus (6:28). "Events are dated by the years of those kings (2:1; 7:1; 8:1; 9:1; 10:1), showing that the writer must have regarded all of them as reigning sovereigns, and not in any way as subordinate rulers. Belshazzar is further described as the son of Nebuchadrezzar (5:11, 18) and king of Babylon at its capture by the Medes and Persians, when (according to 5:30 f.) he was slain and Darius received the kingdom. But history knows nothing of a Babylonian king *Darius the Mede* preceding Cyrus. The reigning monarchs within this period were Nebuchadrezzar, Evil-Merodach, Neriglissar, Nabunahid (Nabonidus), and Cyrus."<sup>2</sup> *Early*.—The writer of Daniel is not called upon to name *all* of the sovereigns at Babylon, nor does he say anything about their comparative power. He simply dates events from the years of

<sup>2</sup> E. L. CURTIS, on "Daniel" in CLARK'S *Dictionary of the Bible*.

four who happened to occupy the throne at those times. Belshazzar is a son of Nebuchadrezzar, in the sense that he is his successor on the throne of Babylon. That there was a Belshazzar, son of Nabunahid (Nabonidus), is firmly substantiated in the inscriptions of the latter;<sup>3</sup> that he was king, or regent at the same time with his father, is not impossible, from analogous cases both in ancient and modern times. For example, Cyrus made Cambyses king of Babylon a year before the former's death. While it is true that no "Darius the Mede" has as yet been discovered as preceding Cyrus, may it not be possible that Cyrus put the kingdom of Babylon in his hands as a subordinate officer, while he himself prosecuted his campaigns into still wider regions of unconquered territory?

β) *Late*.—"In introducing Darius the Mede the writer shows the same confused idea of the order of events as the Greek writers."<sup>2</sup> "Cyrus, we now know from the cuneiform inscriptions, obtained possession of Babylon peaceably. During the reign of Darius (521-486 B. C.) Babylon rebelled, and Darius was obliged to besiege the city, and took it by stratagem. In the tradition followed by Herodotus this siege is transferred to Cyrus (Herod., I, 191). In Daniel both the king and the siege seem to have been transferred to the earlier period."<sup>4</sup> *Early*.—If Darius the Mede is identical with Darius Hystaspes, then there is probably confusion in the record. If this Darius was simply one of Cyrus' subordinate officers, even though a son of Ahasuerus (9:1), all is cleared up. Again, it is not stated in Daniel (chap. 5) that Belshazzar's feast was given in Babylon, nor that he was slain in the capital. In fact, may it not have taken place at some point outside of Babylon, for instance, at Opir,<sup>5</sup> where a bloody battle was fought? If, on the other hand, we are *certain* from chap. 5 that it took place in Babylon, then there is wide discrepancy between Cyrus' own record and the Daniel record.

<sup>3</sup> See article "Belshazzar" in CLARK'S *Dictionary of the Bible*.

<sup>4</sup> See article "Daniel" in CLARK'S *Dictionary of the Bible*.

<sup>5</sup> See article "Cyrus" in CLARK'S *Dictionary of the Bible*.



γ) *Late*.—"Another apparently inaccurate statement is that of Nebuchadrezzar's siege and capture of Jerusalem in the third year of Jehoiakim, 605 B. C. (1:1). The historical books relate no such event, and that it did not happen seems implied in Jer. 25:1-9, and necessary from the movements of Nebuchadrezzar. Shortly after the battle of Carchemish (605) he returned to Babylon to secure his accession to the throne. The conquest of the West occupied four years more, since not until 601 or 600 did Jehoiakim begin to pay tribute."<sup>6</sup> *Early*.—Other eyes read just as distinctly, according to Jer. 25:1, that the *fourth* year of Jehoiakim was synchronous with the *first* year of Nebuchadrezzar. If he made his first western campaign while Nabopolassar, his father, was on the throne, and the year before his death, then it was in the third year of Jehoiakim. That he carried this campaign as far as Jerusalem is certainly implied in 2 Kings 24:1 ff. For in Jer. 25:1-9, not plundering, but complete desolation, is the threat against Jerusalem.

δ) *Late*.—"A class of wise men or magicians are called Chaldæans (2:2, 4, 10, etc.). 'This signification is foreign to Assyrian and Babylonian usage, and did not arise until after the fall of the Babylonian empire.'" (Schrader, *Cuneiform Inscriptions and the Old Testament*, II, p. 125.) *Early*.—This does not state how long after the fall such a usage did arise. It may have been some time in the Persian domination, though the argument combats only the strictly Danielic authorship.

ε) *Late*.—In 9:2 it is stated that Daniel "understood by the books (בספרים)" the number of years for which, according to Jeremiah, Jerusalem should lie waste. The expression used implies that the prophecies of Jeremiah formed a part of a *collection* of sacred books, which, nevertheless, it may be safely affirmed, was not found in 536 B. C.<sup>7</sup> *Early*.—There is no evidence in this word that there was a collection of sacred books already completed. To affirm it is to set up merely a man of straw.

ζ) *Late*.—A contemporary of Cyrus (first and third years of his reign) would not have given us the prophecies in chaps. 9-12, because the seventy years of captivity were not nearly

<sup>6</sup> See article "Daniel" in CLARK'S *Dictionary of the Bible*.

<sup>7</sup> DRIVER, *Literature of the Old Testament*, sixth edition, p. 500.

completed.<sup>8</sup> *Early*.—The seventy years of captivity began with 605 B. C., and were completed at the fall of Babylon before Cyrus.

η) *Late*.—There is no trace of Daniel's influence in any of the post-exilic writings (Cornill). *Early*.—There is no distinct trace of Nahum's, Obadiah's, or Zechariah's influence in post-exilic literature. Ezekiel never even mentions his contemporary, Jeremiah, nor does Jeremiah name Ezekiel in his extensive book.

(b) LINGUISTIC POINTS. α) *Late*.—The large number (about fifteen) of Persian words in the book is remarkable, and point to Persian supremacy. *Early*.—Most remarkable would it be if there were no Persian words in a document which originated in Babylonia, or referred in any way to a people who had come under the influence of Persian culture.

β) *Late*.—Daniel contains *three* Greek words. “. . . . These words, it may be confidently affirmed, could not have been used in the book of Daniel unless it had been written *after the dissemination of Greek influences in Asia through the conquests of Alexander the Great*.”<sup>9</sup> *Early*.—When we note that these three words are the names of musical instruments; that contact between the East and West was frequent long centuries before Alexander the Great marched into Asia; that the Phoenicians carried wares of all kinds to the limits of civilization as early as 1500 B. C., it is eminently sane to say that these may have been Greek instruments, early imported into the East, and known only under their original names, as are our piano, violin, piccolo, etc. Archæology shows that western Asia, southern Europe, and northern Africa carried on extensive international commerce long ages before the rising of Alexander the Great.

γ) *Late*.—The Aramaic of Daniel is a western Aramaic dialect of the type spoken in and about Palestine. *Early*.—The book of Daniel contains at least eighteen Babylonian words and phrases occurring in about forty passages, pointing to a Babylonian influence at some time and place, and enough of it to leave its mark on the language.

δ) *Late*.—The Hebrew of Daniel is a late form similar to that of Chronicles, which represents the decline of the language.

<sup>8</sup> CORNILL, *Einleitung in das Alte Testament*, p. 257.

<sup>9</sup> DRIVER, *Literature of the Old Testament*, sixth edition, p. 502.

*Early.*—Since the discovery a few years ago of a Hebrew fragment of Ecclesiasticus (dating from second century B. C.), written in a classic Hebrew, the argument from form of the language has little weight for either side of the scale.

(c) THE THEOLOGY OF DANIEL. *Late.*—The theology of Daniel favors a later date than the exile. The doctrines of the Messiah, of angels, of the resurrection, and of a judgment of the world are taught with greater distinctness, and in a more developed form, than elsewhere in the Old Testament, and with features approximating to those met with in the earlier part of the book of Enoch (about 100 B. C.)<sup>10</sup> . . . . It is also without analogy in prophecy that Daniel should describe so accurately the future conflicts of the Jews, during the reign of Antiochus Epiphanes. If the author had lived in the time of Antiochus Epiphanes, such prophecies would yield to an easy and ready explanation. *Early.*—Daniel, as a book, possesses characteristics. It is not a transcript of any other prophet. The analogy of prophecy is a dangerous test when applied to any of the prophets. If we are unwilling to admit the existence of predictive prophecy in Daniel, then, of course, his visions are best explained when located in the time of Antiochus Epiphanes (175–163 B. C.). It is quite true that Daniel's theology is an advance on that of the pre-exilic prophets, and, on the theory that the law of development is everywhere applicable to Old Testament doctrines, Daniel is placed among the latest of the Old Testament prophets.

(d) CONCLUSION ON AUTHORSHIP AND DATE. *Late.*—"In the veiled form of a revelation of the future, it [chap. 11] gives an outline of history from the time of Cyrus to near the death of Antiochus. . . . Unity of authorship has been the prevailing view among all scholars of all schools. . . . The conclusion that chaps. 7–12 belong to the age of Antiochus Epiphanes appears warranted, and then also chaps. 1–6, if by the same author."<sup>11</sup> *Early.*—The evidence from history, language, and theology would attribute Daniel, in its present form, to some compiler in the Persian period, long enough after Daniel's day to allow some possible ignorance of some historical facts, and some marked

<sup>10</sup> DRIVER, *Literature of the O. T.*, sixth edition, p. 508.

<sup>11</sup> Article "Daniel" in CLARK'S *Dictionary of the Bible*.



Persian influence in language, and, on the theory of evolution, some new doctrines of theology.

7. *Some further considerations.*—(a) It is now generally admitted that Daniel was a historical character. Ezekiel, whose authenticity is practically unquestioned, classes in one category Noah, Daniel, and Job (14:14; cf. also 28:3).

(b) The representations of Nebuchadrezzar are true to what we learn of him in his own inscriptions—holding in especial reverence his own majesty and the glory of his great Babylon.

(c) Other names, manners, and customs mentioned in the book are such as were prevalent in Babylon during Chaldæan and Persian supremacy. The *fiery furnace* of Daniel, *e. g.*, is mentioned in Jer. 29:22; and the Persian method of punishment, by throwing into dens of lions, finds place in chap. 6. Daniel's imagery accords with the surroundings of Babylon. He speaks of a lion with eagle's wings, of a leopard with four wings—reminding one of the winged bulls and lions found at the entrances of the palaces and temples of Babylon.

(d) The Septuagint adds largely to the text of the Hebrew Bible, indicating the desire, as Wright suggests, to make it coincide more nearly with the Maccabæan period. If this is true, the book of Daniel must be referred to a time much earlier than the Septuagint translation.

These independent considerations favor its origination in the period of Persian supremacy, as against the Antiochian date. The fact that the Sunday-school lessons do not touch the period of visions (chaps. 7-12) does not require, neither does space allow, an examination of methods of interpretation which must be applied in their study.

The difficulties of the questions connected with the study and interpretation of Daniel await new light from the inscriptions. Hundreds and thousands of tablets from the late Babylonian and early Persian period have been already discovered, and are now being made accessible to scholars and students. These will certainly open up to us new avenues of archæological thought, and more than likely new information of a valuable character.

## PROPHECY AND APOCALYPSE.

By PROFESSOR FRANK C. PORTER, PH.D.,  
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THE message of the great prophets from Amos to Jeremiah was: "Repent, O Israel, for the day of Jehovah's judgment is near, when by the hand of a foreign power he will desolate your land and carry you into captivity because of your sins." The message of the apocalypses from Daniel to 2 Esdras was: "Be patient, and not despairing, watch and be ready, for the day of Jehovah's judgment is near, when he will overthrow the foreign oppressors of Israel and its own apostate aristocracy, and give to the righteous community and to Zion, his choice and pride, the glory and power promised them from of old." Alike in announcing a coming day of the Lord, a manifestation of God in history, they differ as to its manner and meaning. The difference has its ground partly in altered circumstances, partly in changed religious views, and affects the form as well as the contents of the writings. In the compass of such an article as this we can only glance hurriedly at some of the sources and characteristic marks of the transition from prophecy to apocalypse.

1. *From prosperous to adverse conditions.*—The prophets foresaw calamity in prosperous times when men's hearts were at ease. The shadow of a coming catastrophe cast its dread upon their hearts. Except in this shadow no great prophet appeared. The catastrophe had its reason in the nation's sins, yet it seems never to have been simply a sense of the degeneracy of his times that made the prophet, but always a presentiment of evil, and the call to warn his people and to stir them to such a sense of sin and such a change of life that the threatening doom might be averted. The apocalypse predicted deliverance in times of critical danger or of long oppression. Believing that help was at hand, the writer sought to inspire the wavering courage of his fellows to a little longer endurance, and even some enthusiasm of expectation.

So prophecy deals with the sins of prosperity, apocalypse with the evils and perplexities of adversity. Prophecy works for moral reformation, the apocalypse waits for supernatural intervention.

The exile was the event which wrought this change in the situation of the Jewish people; but the persecution of Antiochus Epiphanes was the crisis that called the apocalypse, fully formed, into being. The exile fulfilled and ended the prophets' announcement of judgment. Even Ezekiel, till then a prophet, became, after the fall of Jerusalem, a founder of the apocalypse. His message is no longer one of doom, but of hope, and that not because the judgment had purified Israel, but because God, having destroyed his people, must for his own sake, by an absolute miracle upon its desolate land and no less upon its corrupt heart, make it alive again and cast down its foes. Not what men should do for God, but what God would do for men, was the theme of the prophet's successors from Ezekiel on, until again, when comparative prosperity had dawned once more upon the religious party in Judaism, the shadow of a great national calamity fell into a prescient soul, and John the Baptist, a prophet of the old order, renewed the old appeal: "Repent, for judgment is at hand."

2. *From a monotheistic to a dualistic standpoint.*—By the side of changed conditions must be put changed religious ideas in order to explain the transition. The growing sense of the transcendence of God had resulted in an absolute contrast between the divine and the human realms. And this was practically the contrast between the present and the future world-ages. What heaven is the earth is hereafter to be, namely the abode of God, the seat of his kingdom. The contrast between this age and the age to come underlies the apocalypse, which indeed consists of nothing but glimpses of that unseen world and disclosures of the time and manner of the coming manifestation. It was natural that the seer could have sight of this other world only in vision, when he was transported out of himself, above the earthly realm. It was natural also that angels, who are at home in the heavenly sphere, should be the guides and interpreters of men in



these visionary experiences. So in fact, following Ezekiel and Zechariah, visions and angelic interpretations were the fixed form of apocalyptic inspiration. "The Most High has made not one world, but two" (2 Esdr. 7:50). In this has rightly been found the inner principle of the apocalypse, its key to the problem of evil and to a philosophy of history. Of the present world the apocalyptic writer thinks nothing but evil. He does not try to change it. It must go from bad to worse, until the day comes for its end, and for the destruction of those angel princes into whose unfaithful keeping God for a time committed it.

This dualism is in strong contrast to the faith of the prophets. Their God was the God of this world, and they did not need to turn away from the actual in order to see the divine. They appealed to the future, indeed, but only in order to influence the present. With an intense interest in their own nation and in its outward fortunes, they yet conceived of the divine rule in terms essentially spiritual and universal, and were the truer, though the less conscious and theoretical, monotheists.

3. *From conditional to unconditional prediction.*—In the apocalypse prediction is an end in itself. It is the seer's chief task to foretell the coming age, and his only glory is in the truth of his forecast. In prophecy, on the contrary, the prediction of judgment aimed to produce a repentance which should reverse the divine sentence. The book of Jonah is the protest of a surviving prophetic spirit against the dominant apocalyptic. Jonah's announcement of judgment led to the conversion of Nineveh and its escape from the threatened doom. The prophet's preaching succeeded so well that the seer's prediction failed. Jonah's fault was that he feared this outcome and regretted it when it came; that he would have sacrificed the gracious nature of God to the inerrancy of the prophetic word. This is the persistent fault of the apocalypse, and rests on its dualistic and unethical view. The magical is to it a better evidence of the divine spirit than the ethical. Prophecy is fulfilled by every evidence in history of the rule of a righteous and merciful God. Apocalypse insists on a literal correspondence between predictions and events.

4. *From originality and freedom to dependence on past prophecy and on apocalyptic tradition.*— The prophets stood in a close spiritual succession, but their relation to each other was never slavish or literal. The apocalypse proceeds on the assumption that every prophetic prediction must be fulfilled, and that every event must have been predicted. Ezekiel takes a long step toward apocalypse when, on the basis of the words of Zephaniah and Jeremiah concerning the Scythians, he predicts the final assault and overthrow of Gog and his wild hosts, and thus establishes a fixed element in apocalyptic dogma (Ezek. 38:17; 39:8). Zechariah appeals to past prophecy (1:4-7; 7:7, 12), and uses it freely. The unfulfilled predictions of earlier prophets were, in fact, both the problem and the reliance of post-exilic Judaism. Predictions of judgment against Israel had been fulfilled by the exile and need cause no fear. But the predictions of deliverance had never been adequately realized by the return, and still awaited fulfilment. Haggai and Zechariah had an explanation for the delay, and pointed out the condition by which the promises could be hastened. So in another way did Malachi. It was a chief claim of the writer of Daniel that he had received the true interpretation of the seventy years of exile which Jeremiah predicted, and could show that they were now drawing to an end (Dan., chap. 9). Second Esdras explains the fourth beast of Daniel's vision so as to prove that the end is at hand (2 Esdr. 12:11, 12).

It was not, however, in Israelitish prophecy only that the seer looked for forecasts of the present and unveilings of the future. He looked for them also in certain strange figures in which the history of the world was symbolically depicted. It is only of late, especially through the work of Gunkel and of Bousset, that we have come to recognize the foreign origin of at least an important part of this symbolical material, and its remarkable fixity in tradition. In Zechariah an abundance of such material suddenly meets us, and in Daniel it plays a still more important part. That these symbols came in part from the Babylonian and Persian religions, and were originally of mythological character; that they were used by earlier Jewish writers in a free, poetic way,

but in the apocalyptic tradition were regarded with awe as mysteries containing for the eye of vision the secrets of the future, these at least are possibilities, and suggest that tradition may be a far more important factor than imagination in producing the apocalyptic imagery, and giving it its peculiar power.

5. *From personal to anonymous and pseudepigraphic writing.*—The prophet stood before his people and spoke in his own person. The authority of his speech was in no small measure that of his personality. He spoke first and wrote afterward, but wrote as he spoke in the first person. But when prophets followed who repeated what others had said, or gave expression to the common faith, their names were not so important, and many of them wrote anonymously. In Daniel we meet the pseudonymous form which characterizes the apocalyptic group. It embodies the Jewish worship of prediction. It enabled one to tell the whole history of the post-exilic period in the form of visions of Daniel or Baruch or Ezra. Moses could be made to foresee Israelitish history; Enoch, the history of the world. Perhaps the fixed and really ancient character of apocalyptic traditions may help to reconcile us to this form of writing, and enable us to enter into the mental processes of those genuinely and deeply religious men who used it, and understand their own faith in their predictions, unmistakable and yet inexplicable if their visions were pure works of art. The traditions which the writers used may in part have been written, so that we have to do with composite, not with individual works. It follows that these books must be studied as a class, and that no one of them can be understood by itself. It is the spirit and course of the apocalyptic movement as a whole, and the origin and growth of apocalyptic traditions in detail, with which the historian is concerned. We may even venture the paradoxical statement that the pseudonymity of these books has a measure of truth in it. The writers could not truthfully have put forth this material in their own names. They are to a large extent compilers and commentators, and have a deep reverence for their sources.

6. *From ethical to magical views of inspiration.*—The apocalyptic writer represents a literal and mechanical conception of



inspiration. Not, indeed, for himself, but for his book and its supposed author, an extremely supernaturalistic character is claimed. Here also Ezekiel leads the way. His vision is more sensible than Isaiah's, and his inspiration more external than Jeremiah's (*cf.* Ezek., chaps. 2 and 3, with Jer., chap. 1). But the contrast is most vividly realized when one compares the apocalyptic visions, for example, with the manner in which Hosea, through his experience, through his love which suffered and saved, attained to the knowledge of the suffering, saving love of God. We need not say that ecstatic conditions, visions, dreams, angel visitations are never the means of a genuine communication from God to man, but the prophets teach us that the simple, direct, inward word of God to the soul which comes through life's experiences, not apart from them, in action, not in passivity, and comes as one's own message, not another's, constitutes revelation in its higher and purer form.

It should, indeed, be said that, in comparison with the legalism which rejected Christ, the apocalypse represented in some ways, though not in all, a better movement. It had greater religious warmth, a deeper sense of need, and a more eager expectation of divine help, and did in some measure prepare the way of the Lord. Nor should we deny to the apocalypse the abiding glory of its special mission to give comfort in trouble. But Christianity stands in the line of the older prophecy, and far less than is often assumed was it due to the apocalyptic movement in Judaism, or helped by it. The real outcome of this movement is rather to be found in the fanatical and fatal revolt of the Jews against Rome; and this revolt was not in accordance with the spirit of the prophets, but in direct opposition to it.

## CHILD-STUDY IN THE SUNDAY SCHOOL.

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NEITHER child-study nor Sunday-school work presents a field of accurate limitation and organization. Both, however, are branches of pedagogical science, modern in their origin, hopeful in their outlook, and attractive to those of an optimistic philosophy. To a multitude of lay teachers child-study has given a new point of view and a fresh inspiration, turning the dross of drudgery into the gold of idealism, and dressing the dry bones of pedagogical abstraction in radiant forms of youthful life.

Upon the Sunday school, meeting an hour a week, with no laws of compulsory attendance, there has been laid in our land the whole burden for religious instruction. Certainly it would seem that whatever has been found good for the day-school teacher should, under these circumstances, be appropriated for the Sunday-school teacher. The argument that the former is trained and the latter untrained, the former professional, the latter volunteer, has little force. The difference in training is not striking. The difference in capacity favors one side as often as the other. In large towns and cities having good public schools with good teachers there are generally good Sunday schools with good teachers. In the rural sections the Sunday-school teacher represents quite as cultivated a type as the day-school teacher. The real difficulty comes from the fact that a bungling workman can do the greater damage the more delicate the material. So an unskilled teacher works greater havoc when dealing with high and holy things than when working in geography and arithmetic.

The fundamental postulate of child-study is that the child has a life of its own, a life to be studied and understood, to be developed and encouraged, sometimes, it may be, repressed,

but not to be disregarded and habitually repressed. The child is not a little man or woman, as we so generally conceive it to be. It does not possess all of the adult mental attributes and inclinations, but it lives in a world of its own, a world into which it is exceedingly difficult for the adult to enter. Recollection of their own childish days is one of the keys by which adults seek to unlock the portals to this child-world, but it by no means always works in the lock. Frequently adult theological conceptions are forced upon children; that is to say, we seek to force them upon the children; but they have robust powers of self-protection. I take an illustration of this from England, showing what comes of the efforts to instil religious dogmas into the minds of children through teaching the catechism, there frequently taught in the common schools. The following is the written answer by a child of average intelligence to the question, "What is thy duty toward God?" "My duty toads God is to bleed in Him, to fering and to loaf withold your arts, withold my mine, withold my sold, and with my servth, to whirship and give thanks, to put my old trash in Him, to call upon Him, to onner his old name and His world, and to save Him truly all the days of my life's end." In answer to another question the duty toward one's neighbor is written out on the same lines of originality and obscurity. The child had been forced to commit to memory what was to him a perfectly meaningless jumble of words. In writing them out he reproduces the sound as well as he can, not having the sense to aid him. Stories of miracles present no difficulties to little children. Biographical stories from the Bible, especially of children, appeal to them. Above all, Jesus enters their understanding in the form of a little child.

Most of the methods of child-study seek simply, in one form or another, to find out what this child-world is, to penetrate the unknown country of child-psychology. In so far as these methods are not dependent on the use of scientific instruments and laboratory investigations, they lie as open to any intelligent Sunday-school teacher as to anyone else. This study should disclose the intellectual, the moral, and the physical life of the child. In some schools this information has been sought from three sources



—the parents, previous teachers, and from the children themselves. Of course the kinds of information sought from these different sources are essentially different; not the same questions are asked the parents that are asked the children or teachers, but light is thrown upon the problem from all three directions. Child-study of this kind has been carried out very successfully in the Hillhouse High School, New Haven, Conn., by Principal M. T. Scudder, and the results were published in the *School Review* for April, 1899. Three samples only can be given to show the character of the returns:

First, the returns from a grammar-school teacher: "A boy.—Home conditions: favorable; health: not good; traits: bright and quick, but indifferent and careless, uneven in his work; polite but sly; lacks application. General information: wide, reads extensively; poor in oral expression; particularly interested in history. Conduct: poor; whispers and acts out of impulses. Remarks: A boy that needs watching and following up, and the parents will gladly coöperate."

Second, a reply from a parent: "The personal interest of the teacher is greatly to be desired. The mechanical recitations of the automaton are valueless. If an interest can be developed in the studies, something will be learned. All school children (their elders likewise) lead two lives; the school life is one, the home life the other, both under different influences; the teacher knows one, the parent the other. I thank you for your evident interest, and hope you will receive appreciative answers from all parents."

Third, a summary of the replies of the pupils themselves on "the favorite teachers' manner": "Are not cross" (this is said by many). "Do not make cutting remarks." "Do not call you down before the class." "Do not treat you like a mere child, as some teachers do." "Not too pedantic." "Even-tempered, self-controlled." "Appreciates a joke as well as other people." "Not so severe when lessons are incorrect." "Not cross when you do not know your lessons well." "She is pleasant and honest." "Patient when you get embarrassed." "If you are embarrassed, encourages you." "Not easy, but forbearing,

never allowing anger to rise over trifles." "Says, 'Please.'" "They do not fly at you when you make a mistake."

Information of this sort collected in regard to all the pupils of the Sunday school, if properly used, would be of the greatest value, and, furthermore, the collecting and studying of it would prove intensely interesting to the Sunday-school teachers.

One of the most effective features of child-study as applied in public schools is the attention it has drawn to hygienic conditions. There has been more cry and less wool about school hygiene than any other subject of school economy. Through the help of child-study some things have been accomplished in many schools. Such common matters as heating and ventilation are, for the most part, only guessed at. One of the best-known and most successful school architects in the country recently said that, after seventeen years of experience, and building hundreds of schoolhouses, he would not guarantee how any system of ventilation would work. Where children are kept only a single hour, as in the Sunday school, this is of less importance than where they are kept many hours, as in the public schools; but still it is of importance and should be looked after.

Then, too, defects in sight and in hearing have often caused great embarrassments in public schools, defects of which the children themselves were not conscious and of which the teachers never dreamed. So children get the reputation of being dull and inattentive, when they simply do not hear keenly or do not see clearly. Simple tests for hearing and seeing are now provided, which anyone can use, and which reveal any noticeable defects. These, too, are of less importance in the Sunday school than in the day school, because of the Sunday school's shorter session. Still there is no reason why they should be neglected.

A careful study of the child's nature, and especially of its attainments, is fundamental in good teaching. Apperception, to use the technical jargon, is the most important psychological principle in teaching. Put in other words, it is "beginning at the point of contact," upon which Dr. Patterson Du Bois has written an admirable little book that should be in the hands of all Sunday-school teachers. A favorite formula expressing this same

idea is: Proceed from the known to the unknown. Now, the teacher must know what is known. It is quite useless to present to the child matters that are totally outside of his previous range of experience. There must be a point of contact somewhere; that is, the new material must be so presented as to immediately form relationship with what is already in the child's mind. The Great Teacher formulated this psychological truth when he said: "To him that hath shall be given, from him that hath not shall be taken away even that which he hath." In other words, a new truth coming to the mind and finding there truths akin to it tarries and takes up its abode; but if the stranger truth finds no kindred, it goes on its way, so that the mind that had it for a little time loses it, may be forever. Dr. Du Bois develops this whole idea most interestingly, and gives many striking and amusing illustrations. As we hope all who read this article either have read or will read his book, no more space will be taken here in attempting to do what he has already so well accomplished.

"The child," says Girard, "has only a brief and sorrowful chapter in history." It must be admitted that the world, in its laws and regulations, was long cruel to childhood, and even since Christ set a little child in the midst of his disciples and told them to become like unto it if they would enter the kingdom of heaven, we have been fools and slow of heart to understand his meaning. The common practice has been just the reverse of Christ's example: a grown-up person has set himself in the midst of a lot of children and told them to marvel at his attainments and perfections, and to become like him. The church for many centuries, while concerning itself profoundly with children, did so, not to understand them, but to make them what it wished them to become; the church itself was the grown-up pattern. Now it may be that the time is coming when under the lead of educational reformers we shall come to appreciate Christ's attitude toward children, and, with Froebel, live with our children, that we may understand them as the first condition for all right education.



## TO A TEACHER IN THE SUNDAY SCHOOL WHO HAS A CLASS OF HIGH-SCHOOL PUPILS.

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By PHILIP S. MOXOM,  
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### MY DEAR FRIEND:

Our superintendent tells me that you have accepted an advanced class in our Sunday school. I am glad to hear this, and I congratulate you on your opportunity to do a noble work, both for the boys whom you are to teach, and for the entire school of which your class is so important a part. But while I congratulate you, I am moved also to tell you that your opportunity brings to you a grave problem that will tax your judgment and powers more than, perhaps, you now realize. Our school is trying to do work that shall, as nearly as possible, equal in method and thoroughness the work done in our public schools. This is extremely difficult.

First, because long-established custom in Sunday-school teaching is opposed to careful and progressive pedagogical method. It has been the rule to think that "anyone can teach a Sunday-school class." Of course, a difference between teachers has been recognized; but the difference has been chiefly one of personality, rather than one of equipment and method. Now, we seek to approach the scientific method of the public school, and put not less emphasis on the personality of the teacher, but more on her capacity and skill in teaching. A winning face and manner are very important, but these alone are insufficient. To relegate them to a secondary place is not easy in a work in which they have counted for so much more than knowledge and discipline.

Our new departure is difficult, second, because attendance on Sunday school is, in the main, purely voluntary, and the teacher in the Sunday school has not the same power to require attention and industry on the part of her pupils as the teacher in the public school has. This is the greater difficulty, and it is very serious, but it is not insuperable. You must not only teach where true teaching has been subordinate to entertainment and exhortation, but you must hold your pupils and draw them into voluntary coöperation with you, making them willing to work.

Let me, then, give you some suggestions which I hope will be of help to you in achieving success. Your task is not easy, but also it is

not impossible to accomplish. It has seemed to me wise, for the sake of clearness and definiteness, to put my thoughts in a somewhat formal way.

1. First of all, study your pupils. You cannot effectively deal with them all in exactly the same way. A careful grading of the school has given you pupils of as nearly equal attainments as possible. That is, differences have been reduced to a minimum. But, even then, their differences of temperament and mentality will demand of you very considerable versatility and tact. Study them individually, as well as collectively. Learn their natures and capabilities and needs, and establish with each such a personal relation as will enable you to influence them most powerfully. To do this you will need to know them in the home and on the street as well as in the school. Consider these boys your special charge, and make it a matter of daily thought how you can best reach their reason and affections, and draw them toward the end which you have set before you for them.

2. In the next place, seek to interest them in the work which is appointed them by giving them much to do. Follow closely the experimental method. Usually what you tell your boys will have less hold upon them than what you get them to learn for themselves. A Sunday-school class of your grade should be a *seminar*, as the Germans call it; that is, the work of the quarter should be so apportioned that each pupil will have a line of original work to carry on. That will interest him more effectually in real study than any amount of advice and exhortation. For example, if your general subject is the travels of St. Paul, give one boy the task of working up carefully the geography of the apostle's field. To another assign the topography, to another the zoölogy, to another the history, and to another the language of the countries in which the apostle traveled. Have one look up the social customs and another the religion of the various peoples. This is sufficient to make clear what I mean by "the experimental method." I need not dwell upon it at greater length now; but I am sure that by this method you will accomplish more than perhaps you now imagine possible. Boys like to find out things for themselves, and may be interested in almost any subject, if they are properly guided. Of course, this involves much work for you, for your class will be every week a sort of intellectual clearing-house, and in order to superintend the process properly you must gain large and constantly increasing information.

3. In following out this plan you will find it important to stimulate your pupils by manifestly expecting much of them. The more you ask, the more they will give. When a boy is roused, he likes the

hard thing rather than the easy thing; and he readily responds to appeals to a noble ambition.

4. Keep the work practical. That is, let it not terminate merely in enlarged knowledge. All real knowledge has some relation to conduct and character. Mere abstract moralizing has little value; but moral instruction that comes inductively from human experience has force and charm. It is possible, in studying the Bible, always to establish the connection of facts and truths in the present life. Indeed, by a little careful guidance your boys will quickly come to do this for themselves, so that the best moral teaching will come home to them with the force of personal conviction.

5. If you accomplish the result already indicated, you will have done a most important service to your class. But you cannot wisely or rightly rest content with this; for you are not merely a class, but a part of a school, a church, a community. Therefore, give your boys work to do that will appeal to their social instincts. Make them feel that their study is part of a large enterprise, and that this enterprise is for the betterment of life—their own and others'. It will reinforce the teaching and the investigation very greatly if in some way you knit up the class life with the beneficent life which the church is meant to embody and develop. Cultivate a class feeling that will not separate the class from the school, but rather incorporate it consciously in the school, as a company of soldiers is incorporated in a regiment. As examples of objects toward which energy may be directed, I need only mention the school itself; the work of the "boys' club" in the city; the missionary enterprise, at home and abroad, with its adventure and heroism. The main thing is to have some work that is specific and concrete which they can do. There is no really generous and helpful enterprise that may not be vitally related to the teaching, so that out of study shall come sustaining impulse to carry it on.

6. Finally, in all your teaching and guiding, steadily appeal to the highest motives. There is an element of idealism in the boy nature. In some it is stronger than it is in others, but in all there is at least a germ. Touch the noblest springs of action, and keep a bracing moral atmosphere about your class. A boy hates a prig, but he loves courage and large-mindedness; at least he may be quickly won to the love of these.

But my letter is already too long, and I will stop. Be patient, sympathetic, and constantly cheerful. Your work is difficult, but it promises great results, and you will find in it, with much perplexity and trial, also a great and rewarding joy.



## RELIGIOUS LESSONS IN THE BOOK OF DANIEL.

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THE entire book of Daniel may be studied as a highly embellished sermon on the text enunciated in chap. 4:26: "the heavens do rule." This fundamental truth finds varied expression and illustration both in the narratives and in the prophetic visions which make this book unique and exceptionally popular among all the writings of the Old Testament. Whether the book be a record of real historical facts and genuine predictions, or of allegorical and idealistic portraitures of divine interposition in the affairs of men and nations, its narratives and visions and counsels are exceedingly rich in religious instruction for all men, for the Jew first, and also for the Gentile.

1. The first chapter furnishes an invaluable lesson of conscientious self-denial, and assures us that God honors personal abstinence in matters of eating and drinking, when such habits are grounded in religious principle. It may not be maintained that these habits were in themselves essential or permanent elements of true religion; but we may note that there are times and places when questions of this kind may compromise one's reputation for loyalty to his church and people. If a New Testament apostle, who knew the emptiness of all idolatry and could say that there is no reality corresponding to an idol in the world (1 Cor. 8:4), found it wise and expedient to act upon the principle that, "if meat maketh my brother to stumble, I will eat no flesh forever, that I make not my brother to stumble" (1 Cor. 8:13), much more might a devout Jew of the captivity in Babylon set a wholesome example of total abstinence. Daniel and his companions felt that a free partaking of the dainties of the king's table would be for them a personal defilement, and open disloyalty to the religion of Israel. "They did not abstain," says Otto Zoeckler, "from the delicacies of the royal table, during the whole period of their training, from a spirit of desperate ascetic bravado, or because of a super-legal dread of God's creatures, which in themselves are not objectionable (1 Tim. 4:4); nor yet because, like the Buddhists of India, they scrupled to destroy animal life in any form; but from the truly religious motive of remaining faithful to their

covenant God Jehovah, and to avoid their being implicated, to any degree whatever, in the idolatrous practices of their heathen masters. Their abstemiousness has, therefore, essentially the same ethical value as that of the Rechabites, who refused to drink wine from motives of religious obedience to the vow of their ancestor (Jer., chap. 35); or as the conscientious abiding of the Nazarite by his sacred vow, which imposed similar denials on him." Thus have many devout souls glorified God in their bodies, and God in turn has providentially honored and vindicated them.

2. The third chapter of Daniel has for more than two thousand years been a monumental object-lesson of God's power to deliver his faithful servants from malignant and fiery persecution. As if looking upon an imperishable alto-rilievo in sculpture, or upon a soul-stirring painting spread on enduring canvas by a master hand, generations of the faithful have seen in the vivid delineation of the immortal Hebrew triumvirate, Shadrach, Meshach, and Abednego, in the burning fiery furnace heated seven times more than it was wont to be heated, and in the form of the fourth, like a son of the gods, walking with the Hebrews in the midst of the fire, a divine assurance of the protection of the God of heaven. That glowing picture is but another way of saying: "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee; for I am Jehovah thy God, the Holy One of Israel, thy savior" (Isa. 43:2). In every subsequent age God's true witnesses have boldly faced the fires of martyrdom in the triumphant faith that "not a hair of their heads should perish" (Luke 21:18), and that the abiding presence of God's angel is ever able to "quench the power of fire" (Heb. 11:34).

Similarly the marvelous deliverance of Daniel from the den of lions, as told in the sixth chapter, is an impressive and memorable picture of the presence and power of "the angel of the Lord who encampeth round about them that fear him and delivereth them" (Ps. 34:7). He can "stop the mouth of the lions" (Heb. 11:33) with all-pervasive energy, mightier far than that which wrought in Samson (Judg. 14:6), or that which enabled David to smite the lion and the bear (1 Sam. 17:36). In this blessed faith the apostle gloried when he wrote, "the Lord stood by me, and strengthened me, and I was delivered out of the mouth of the lion" (2 Tim. 4:17); and long before him the devout psalmist witnessed the same good confession: "Thou shalt tread upon the lion and adder; the young lion and the serpent shalt thou trample under feet" (Ps. 91:13).

4. Nebuchadnezzar's proclamation (in chap. 4) of his conversion to "the king of heaven" is admirably adapted to extol the wisdom, power, and glory of the one true God. How enhancing to the mind of a devout Jew of the post-exile time to think of an oriental despot and conqueror like Nebuchadnezzar, who was wont to boast of his power, and say, "This is great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty"—to think of such a monarch openly humbled before "the Most High," and made to proclaim unto "all the peoples, nations, and languages, that dwell in all the earth," "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will"! Thus the great lesson of the book receives most vivid illustration. The proclamation abounds in ascriptions of supreme honor to "Him that liveth forever," whose "kingdom is an everlasting dominion," and "all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, 'What doest thou?'"

5. It is interesting to study the second chapter of Daniel as an impressive illustration of the statement, in Am. 3 : 7, that "the Lord Jehovah revealeth his secret unto his servants the prophets." The vision of the kingdom of God which this chapter contains is remarkably enhanced by the manner in which it is first mysteriously presented to Nebuchadnezzar in a dream, and afterward reproduced by Daniel, to whom, in answer to prayer, God revealed the secret of the king and its interpretation. The embellished narrative not only enforces the truth that "there is a God in heaven who revealeth secrets," but it also affords a wonderful picture of that kingdom of the heavens which shall break in pieces all opposing principalities and powers, but which shall itself never be destroyed. Great is the triumph of truth when a heathen monarch is constrained to acknowledge and proclaim that the God of Daniel, the God of the Jewish people, is "the God of gods, and the Lord of kings, and a revealer of secrets."

We read an additional lesson of the same kind in the fifth chapter, where Daniel displays a wisdom superior to that of all the enchanters and soothsayers of the realm, and explains the mysterious writing on the wall.

6. All other portions of the book which have the style and character of narratives are also profitable for religious instruction. The prayer of the prophet recorded in the ninth chapter is a model of



humble confession of sin and earnest supplication. In accord with the spirit and usages of his people at the time, he "set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." He confesses and bewails the sins of his people, pleads the mercies of God to his people in the olden time, and prays for help with such an intensity of feeling that the angel of God comes to him while he is yet speaking.

The angelology of the tenth and twelfth chapters, and which appears incidentally in other chapters, is a revelation of the infinite resources and manifold agencies of Him who rules in the heavens and upon the earth, removing kings and setting up kings, and working his signs and wonders in every land.

7. No less impressive in practical lessons are the apocalyptic portions of the book of Daniel. The magnificence and grandeur of conception in the vision of the great kingdoms which perish before the judgment of the Most High (chap. 7) impress us with an overwhelming sense of the power and the glory of God. The detailed pictures of the rise and fall of the Median, Persian, and Grecian monarchies, and the assurance that all the struggles of kings and peoples and angelic forces shall ultimately issue in the "bringing in of everlasting righteousness, and in sealing up vision and prophecy, and in anointing a holy of holies" (9 : 24), give the devout reader to understand that the times and seasons are in the hand of Him who sees the end from the beginning, and from whom no secrets are hidden. These sublime visions strengthen our faith, encourage the holiest hopes, and cultivate reverence and worship of Him "who rules in the kingdom of men, and giveth it to whomsoever he will."

The foregoing are a few of the great lessons from the book of Daniel which the church has always recognized therein, and can never willingly forget. God's love for his people and his eternal purpose to deliver them from evil are conspicuous throughout. Let not the saints of God fear in times of trouble. The Most High is their refuge and strength. They are encompassed and defended by an innumerable company of angels. They shall "rest, and stand in their lot at the end of the days." And they may go about their work with the divine assurance that "they who are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

## DANIEL 12:2, 3.

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I DO not feel at all sure that the last word has been spoken concerning Antiochus Epiphanes and his relations to the book of Daniel and its contents. Fortunately, however, the things that are most important in connection with these two verses do not necessarily depend on the holding of any particular critical view. They do depend, however, on certain facts in the structure of the apocalyptic parts of Daniel, and our investigation must begin with a brief examination of these facts.

In the canonical book of Daniel, as we possess it, are five apocalypses (2:27-45, and chaps. 7, 8, 9, 10-12). These purport to be forecasts of the future made by Daniel the prophet in the years 603, 541, 539, 538, and 536 B.C., respectively. The first of these apocalypses is represented as having been publicly uttered before Nebuchadnezzar, while three of the other four were to be kept private (7:28; 8:26; 12:4). In certain general features the forecast they make is the same. There is to be a succession of world-powers, followed by the setting up of the universal and eternal kingdom of God on the earth. In the publicly uttered first apocalypse no mention is made of Israel in connection with the kingdom, but in all the others the kingdom is Israelite, is directly preceded by dreadful calamities to Israel, and begins with the destruction of the calamity-bringing world-power. There is no explicit claim that this kingdom is one of which earlier prophets have spoken, but it is not easy to doubt that the writer had in mind the eternal throne that had been promised to David, and the universal divine reign which the prophets had connected with that promise.

We need to look at this a little more in detail. The kingdom of God on earth is differently pictured in the five apocalypses in Daniel, but in them all it is unique. In the first we have the stone cut out without hands, smiting in pieces the image which stands for the existing world-power, becoming a great mountain that fills the whole earth, and declared to be a kingdom set up by the God of heaven, with a sovereignty that shall not pass to another people, a kingdom which shall stand forever (Dan. 2:34, 35, 44, 45). In the second apocalypse we find one of the world-powers especially arrogant, and persecuting the saints, and then an ancient of days, a judgment day with splendid pageantry, one like unto a son of man coming with the clouds of heaven, and a kingdom given to him which is supreme over all nations, peoples, and languages, and which shall be eternal. The arrogant world-power is to be destroyed, and the kingdom and the dominion and the greatness of the kingdoms, under the whole heaven, given to the people of the saints of the Most High, so given for eternity (Dan. 7:9-14, 22-27). In the third apocalypse the kingdom is spoken of less directly, and less in detail. But it tells of a destroying world-power that will profane the sanctuary and will stand against a captain of captains, while yet the sanctuary will be cleansed and the world-power broken without hand (Dan. 8:14, 25). In the brief apocalyptic part of the fourth apocalypse the kingdom is not explicitly mentioned, but we are told of the desolating of the holy city, to be followed by the pouring of predetermined wrath upon the desolator (Dan. 9:24, 25-27). In the fifth apocalypse, though the apocalyptic details are much fuller than in any of the others, the mention of triumph at its close is relatively brief, and is veiled. Yet we are able to recognize the same characteristic features as in the others. The desolator has been very prominent in the details of the apocalypse. He "shall come to his end, and none shall help him" (11:45). The things spoken of in the apocalypse shall have their final outcome "when they have made an end of breaking in pieces the power of the holy people" (12:7). The angel Michael shall stand up, "the great captain that standeth up for the sons of thy people," and, after



unprecedented troubles, "thy people shall be delivered" (12:1).

It is at this point that the analogy of the other apocalypses comes in to help us in determining the meaning of the climactic verses of the fifth apocalypse. At this point, where the adverse world-power is broken by a power from heaven, all five are alike. Except that the first is naturally silent as to the matter, the five are alike in connecting this power from heaven with the destinies of Israel. At this point the third and fourth apocalypses come to a close, while the first and the second rise to a climax by giving details concerning this power from heaven, representing it as a universal and eternal kingdom. In the place of this we find in the fifth apocalypse a different climax. In the following translation other considerations are sacrificed to the purpose of exhibiting the syntax, and of giving the familiar renderings to certain familiar words:

At that time thy people shall make its escape, every one that shall be found written in the book; it being also true that there shall awake great numbers from them that sleep in the dusty ground, some to eternal life, and some to reproaches, to eternal abhorrence; the wise being bright as with the brightness of the firmament, and they that cause great numbers to be righteous [being bright] as the stars eternally and forever. (Dan. 12:16-3.)

The people as a whole is represented as making its escape from the calamities brought upon it by the desolator. Its escape will consist in the escape of such individuals as are written in the book. This will occur at the time when Michael, representing the heavenly power, shall stand up for Israel, and the desolator shall come to an end.—*It being also true, that:* By this connective phrase, I have tried to represent the force of the Hebrew circumstantial clause as here used. The event stated in the following clause is evidently mentioned as having a circumstantial relation to the events mentioned in the preceding clause, but not necessarily a close relation.—*From them that sleep:* The picture is that of great numbers leaving the mass of the sleepers, and joining the body of the awakened ones. It is not necessarily implied that any of the sleepers will fail to awake.—*The dusty ground:* In the Hebrew expression "ground of dust" the

genitive can only be adjectival.—*The wise being bright*, etc. : Another circumstantial clause, the connection with the preceding clause being here evidently a close one.

It is impossible to make of this anything else than a statement of the doctrine of a resurrection quite similar to that found in Paul's first epistle to the Thessalonians. Michael will win the victory, there will be escape for the people, and for many of the persons who constitute the people, but how about the others? How about them? says our author. For us all alike there is an awakening from the dead. Those who die in the wrong will awake to be forever disgusting; those who are on the right side will have everlasting life; those who have been leaders for the right will not only live, but shine everlastingly.

There is another consideration, and for it we return to our comparison of the five apocalypses. They have a common law of historical perspective. In the first apocalypse, for example, we go step by step down the future, till we reach the point where the kingdom set up by God conquers the existing world-kingdom, and then we no longer go by steps, but are in the presence of a movement that is eternal. Precisely the same is true in the second apocalypse. In the fourth we follow the steps in like fashion till we reach the bringing in of eternal righteousness, and in the fifth we again pass suddenly from historical measures of time to the measureless expanse of a life that is eternal. In this the four are alike. We walk a few steps in time, and then leap into eternity. The difference between the fifth and the others is this, that in the others the author conducts us to regions where we see the eternal kingdom in its earlier stages, while in the fifth he causes us to leap over these earlier stages, and shows us that stage where the resurrection and future reward and punishment appear.

# The International Sunday-School Lessons.<sup>1</sup>

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## I.

JULY 2. GRACIOUS INVITATIONS, HOSEA 14: 1-9.

1. *Israel in the days of Hosea.*—The decade 745-735 B. C. forms the historical background of the book of Hosea. In this time were included the last years of the successful reign of Jeroboam II., and the brief inglorious reigns of his successors, Zechariah, Shallum, Menahem, and Pekahiah. Jeroboam began his kingly career at the moment when Assyria, the great foe of all the western nations, was contending for supremacy in the East, and compelled, for the time, to leave the coast lands to themselves. The king of Israel took advantage of this opportunity, and extended his territories far to the south and east (2 Kings 14: 23-29). The nation rapidly regained the wealth it had lost in earlier years. But with prosperity came, as was too frequently the case, tendencies to irreligion and immorality. Indeed, the popular religion itself was a mingling of Jehovah-worship with the seductive nature-worship which had for centuries prevailed in Palestine. Amos, a prophet of this period, has sketched its features. The social conditions were marked by growing cleavage between the rich and poor (Amos 2: 7, 8; 3: 12, 15; 5: 7, 10, 11; 6: 4-6). Against the formal worship of the times and the professional character of the priests and prophets of the popular cult he also lifted his voice (Amos 2: 12; 4: 4 f.; 5: 21; 8: 5). In consequence of these evils and the introduction of foreign customs, degeneracy was a marked feature of the time (Amos 2: 7; 4: 1; 5: 11, 12; 8: 4-6). When Jeroboam II. died, the seeds of trouble came to rapid fruitage; conspiracies and assassinations followed each other swiftly. Of these facts our prophet was the witness and chronicler (Hos. 4: 2; 8: 4; 10: 7). The kingdom was distracted (Hos. 7: 1, 3); there was no stable political policy, but Israel

<sup>1</sup>The chief value of these studies will be found in a careful use of the questions which constitute the last division in each case. The other material is valuable only in so far as it is an aid to their use.



wavered between allegiance to Assyria and Egypt (Hos. 5:13; 7:11; 8:9); demoralization and corruption were everywhere present (Hos. 4:18; 5:10; 6:9; 9:9).

2. *The prophet Hosea.*—The prophetic labors of Hosea seem to have been the outcome of his sad domestic experiences, which fitted him to understand the relation of a loving and tender God to a faithless nation. His wife Gomer, whom he married before the call to a prophetic career came to him, proved unfaithful, and the children born in his home he could not believe to be his own. Such domestic tragedies must have been by no means unusual in an age when the very rites of the popular religion promoted social disorder. But Hosea was the one man among those whose homes were ruined who possessed the tender and sensitive temperament to perceive the analogy between his sad position and that of God, forsaken by the nation he had loved and blessed. In such a time the call to prophetic work seems to have come, and the man went forth to speak for God as only one could do who had so entered into the divine experience. But his preaching of the doctrine of divine love and forgiveness wrought in turn the appropriate fruit in his own life, and he went out to find and restore the lost and enslaved woman who had been his disgrace. In his own life at least the love of God had been perfected. He was henceforth fitted to be a prophet of God, bearing witness to the divine love, that great truth which became the theme of Jeremiah and other prophets, and came to its fulness in the preaching of the Christ.

3. *The book of Hosea.*—The book falls naturally into two parts. The first (chaps. 1-3) describes the experiences of Hosea which led to his prophetic work, and corresponds to the calls recorded in the cases of other prophets. This section of the book probably records events which transpired during the closing years of the reign of Jeroboam II. The remaining portion of the book (chaps. 4-14) consists of outlines of sermons and appeals, uttered on various occasions, probably in the years which followed the death of Jeroboam II., during the distracted times which are so vividly described. These sermons were probably set down by the prophet himself, or some of his disciples, as a means of preserving the most important of his messages, and were, perhaps, scattered among the people in order to reach those who had not heard the prophet in person. Among the notable features of the book are its vivid descriptions of the reckless and profligate conduct of princes and priests; its stern rebukes of these false leaders; its appeals to Israel to return to God, and to Judah to avoid the sins which were bringing

Israel to ruin; the vibrant style of the prophet, wavering between earnest, hopeful exhortation, and despairing, wrathful denunciation. But from every depth of discouragement at the seemingly hopeless task of saving the nation, Hosea rises again to confidence through his faith in the divine love.

4. *The prophet's final appeal.*—The last section of the book forms the material of the lesson. It is a colloquy in which the prophet, the people, and Jehovah take part. It is the prophetic picture of complete reconciliation between the nation and God. It opens with Hosea's appeal to Israel to return to obedience, which will bring prosperity. Full confession for past sin must be made, and such an offering, rather than one of slain beasts, will be received. The policy of turning for help to Assyria, or to Egypt, from whom chariots and horses are secured, must be abandoned, and idolatry must cease. To such a spirit Jehovah gives instant and favorable response. Upon the people shall descend the divine blessing; prosperity and power shall return; instead of being a mere dependent among the nations, Israel shall regain its former prestige. The people now respond, renouncing idols, and Jehovah observes and approves. Once more the nation speaks, deprecating its wasted years, its fruitless condition. The divine voice gives assurance that fruit may be expected through union with God. The prophet adds the final word of admonition.

5. *Questions.*—(1) In what kingdom and period did Hosea live? (2) What was the condition of the kingdom of Israel during the reign of Jeroboam II., politically and commercially? (3) What was the state of affairs during the period following his death? (4) How was Hosea led to become a prophet, and fitted for his ministry? (5) What truth did his experience lead him to understand regarding the relation of Israel to God? (6) What are some of the characteristics of the book of Hosea? (7) What kind of iniquity had caused Israel to fall (vs. 1)? (8) With what are "words" contrasted as a means of approaching God? (9) Does "accept that which is good" mean, "take whatever of good remains in us" (vs. 2)? (10) What three objects to which appeal was often made in time of need, mentioned in vs. 3? (11) Is the application of "fatherless" general or specific? (12) In speaking of God's anger, does the prophet identify the moods of the divine mind with his own (vs. 4)? (13) Are the personifications of Israel as a lily, a tree or forest of Lebanon, and an olive tree, common in the Old Testament? (14) Who are meant by "those who dwell under his shadow" (vs. 7), individual citizens who were now seeking refuge elsewhere, or

smaller and dependent neighboring states? (15) What does the figure of a green fir tree (vs. 8) imply, vigorous power, or fruitlessness? (16) Did sin in Israel produce results other than those observed in every national life? (17) What offerings alone constitute the ground of acceptance with God? (18) Is a truly repentant soul always certain of acceptance with God? (19) Can anything compensate for wasted and fruitless years? (20) What quality of the divine nature is most strongly set forth by Hosea?

## II.

### JULY 9. DANIEL IN BABYLON, DAN. 1:8-21.

1. *The book of Daniel.*—Though placed among the prophets in our English Bible, as in the LXX and Vulgate, in company with Isaiah, Jeremiah, and Ezekiel, the book of Daniel is classed, in the Hebrew canon, with the Hagiographa, between Esther and Ezra. It consists of two parts. In the first, including chaps. 1-6, there is given a series of narrations relating to the period of the exile, setting forth the experiences and heroism of Daniel and his companions at the court of Babylon. In the second part, chaps. 7-12, Daniel beholds a series of visions in which the future destiny of the world-empires is disclosed and the fortunes of the Jewish people are set forth. In these predictions Daniel is the speaker, and the events of history from his day to a period in the second century B. C. are described under the figures of great beasts, succeeding and overthrowing one another till the appearance of the Son of Man, a personification of the saints or holy nation, to whom all power is given. The most conspicuous of these beasts, which seem to represent, respectively, the Babylonian, the Median, the Persian, and the Greek kingdoms, is the last which gives rise to a king, described as a little horn (7:8; 8:9), or an unprincipled ruler (11:21), who is easily identified with Antiochus Epiphanes, the persecutor of the Jews (176-164 B. C.). The fact that in each of the visions the reign of this king marks the limit of definite description, and that beyond it lies at once the fair region of Messianic hope, suggests the conclusion that a prophet living in the reign of Antiochus, in order to encourage his countrymen in the midst of persecution, wrote the narratives regarding Daniel and his companions, perhaps from earlier records, perhaps from current tradition, and put into the mouth of this heroic figure of the exile the narrative of the intervening period, in the form of prediction, in order to gain force for the declaration of the doom for the tyrant and salvation for the



people with which each vision closes. That the book dates from the time when the persecutions were at their height (166 B. C.) seems clear. The writer, in order to secure attention, spoke under the name of a prophet of the past, a device used frequently in that age, as in the cases of Ecclesiastes, Tobit, Judith, and others. The book constitutes an appeal to the confidence, faithfulness, and hope sorely needed in those days; and the victory of the Maccabean reformers proves that the appeal did not fail of response. In the original, 2:4<sup>b</sup>—7:28 is written in Aramaic—not that employed in the East, but the peculiar type used in Palestine.

2. *The exile in Babylon.*—The scenes of the book are laid in Babylon, during the period of the exile, which had its beginnings in the two deportations of Jews from Jerusalem in the years 597 and 586 B. C. In the former year Nebuchadrezzar, king of Babylon, came westward and laid siege to Jerusalem. Jehoiachin, the king, a grandson of Josiah, gave himself into the hands of the Babylonian, who took him, together with some ten thousand captives from the better classes of Jerusalem, and, after plundering the treasures of the palace and the temple, returned with the spoil, leaving Zedekiah, a son of Josiah, on the throne. But in his ninth year Nebuchadrezzar returned and besieged the city, reducing it at last, and destroying the temple. He returned to Babylon with another company of exiles, leaving a wretched remnant in the land, from which many had already escaped to Egypt. For a period of some fifty years Jerusalem lay in ruins, and the exiles lived in colonies in the provinces of Babylon.

3. *Daniel, the prophet and sage.*—The only references outside of this book to a Daniel who could be identified with its hero are to be found in Ezekiel. In 14:14, 20 a Daniel is mentioned together with Noah and Job, as one whose worthiness might avail in certain crises. The prophet seems to refer in these passages to men whose names had come down from the past as synonyms of piety. It is difficult to suppose that Ezekiel is here speaking of one who lived as a contemporary, and must have been some years younger (see also the reference to Daniel in Ezek. 28:3). Some earlier Daniel, perhaps a captive at the time of Samaria's fall, may be the one of whom Ezekiel speaks. Regarding the historicity of the narratives given in our book, nothing can be said with certainty. Whether they rest upon the basis of written documents or authentic tradition from the Babylonian epoch, or are rather the work of a writer of religious fiction, like other books of the second century B. C., it is perhaps impossible to determine. The religious

value of the ideals of constancy, heroism, and righteousness here set forth is quite unaffected by the ultimate results of criticism.

4. *The Hebrews in the palace.*—Certain difficulties which this book presents in its historical references, dates, and names quite disappear when it is no longer regarded as a veritable history of the Babylonian age, but rather the work of a later period, from the hand of a writer to whom the exact facts of the past were subordinate to his prophetic purpose for his own generation. Among such may be classed the expedition of Nebuchadrezzar, recorded in the opening of the book, of which there is no other information. The four youths, selected from the captives for their beauty and promise, were introduced to the court in accordance with the customs of the Assyrian and Babylonian kings. Their tasks were set, their names were changed, and their food and wine were provided from the royal tables. Whether or not the Jews of the captivity were scrupulous on the score of food, it is certain that in the age following the rebuilding of the temple the idea of ceremonial purity had become so prominent that the danger of defilement under the stress of persecution was very great. The author's purpose is therefore apparent. He desired to show (1) that these young heroes of Jewish story had denied themselves the dainties of a great court to preserve their loyalty to their religion; (2) that in so doing they had incurred personal danger; (3) that the regimen was good for them, making them fair and strong; (4) that as a result of their fidelity to the law of God they were gifted with unusual wisdom; (5) and that finally they reached the highest places of trust in the gift of their foreign master. Thus the lessons of faithfulness, temperance, and courage were taught to a generation, the perpetuation of whose religious ideals was dependent in an extraordinary measure upon these qualities.

5. *Questions.*—(1) To whose court were the Hebrews taken? (2) What qualities were they required to possess (vs. 4)? (3) What resolution did Daniel form? (4) On what ground was it opposed? (5) What test was made? (6) What was its result? (7) What endowment did the youths receive? (8) What was the business of enchanters and magicians? (9) Why were the names of the Hebrews changed (vs. 7)? (10) What was Daniel's probable age? (11) Would similar diet produce similar results now, or was this case exceptional? (12) Would the royal meat defile the Hebrews more than the heathen lore they studied (vs. 4)? (13) Were the wisdom and knowledge which they gained (vs. 17) miraculous gifts, or the result of the divine blessing upon their studies? (14) How does the conduct of these Hebrews relate itself to the temperance

question today? (15) Note a Bible definition of tact in vs. 9. (16) May the superiority of an education in which the Bible and Christian principles have their place to a merely secular training be taught from vs. 20?

### III.

JULY 16. THE THREE HEBREWS IN THE FIERY FURNACE, DAN. 3:13-28.

1. *The royal dream.*—Chap. 2, with its narrative of the king's dream, is passed over in the arrangement of lessons; but the first principle of all true Bible study is that books should be understood in their entirety, not in fragments. Every honest teacher will, therefore, seek to fill as well as possible the necessary gaps in the lesson system. The ability to think through a book and recall its events in their order is essential to its mastery. This chapter relates the story of the king's dream, which at daybreak he could not remember; and how, when the magicians were unable to repeat it to him, Daniel saved them and himself from destruction by telling the king what he had dreamed and what was its interpretation. The close parallelism of this narrative with that of Joseph's interpretation of Pharaoh's dreams (Gen., chap. 41) will readily occur to every Bible student. The composite image which the king beheld was declared by Daniel to represent four kingdoms, of which, as the interpreter explained, the first was the Babylonian, while the others are readily recognized as the Median, the Persian, and the Greek or Macedonian. Of the latter several characteristics are presented which clearly refer to the relations between the two kingdoms, the Egyptian and the Syrian, the fragments of Alexander's empire with which the Jews of the second century B. C. were most concerned. In vs. 44 the Messianic hope emerges clearly, that hope whose fulfillment was imminently expected by the author of Daniel in his own day, as by earlier prophets in theirs. The stone was to break the image and become a great mountain. Here again was the message of comfort for the distressed in his day. The end of persecution was near. The kingdom of heaven was about to begin.

2. *The colossus of gold.*—Nebuchadrezzar, whose name appears as Nebuchadnezzar in this and other late books, rather than in its true form as preserved by the contemporary Jeremiah, was a worshiper of Bel-Merodach, or Marduk. Before an image of gold in honor of his god he commanded all the people to bow. The penalty for refusal to join in this dedicatory homage was death in the brick-kiln. The three friends of Daniel had been so promoted as the result of their wisdom



and the happy interpretation of the king's dream that they were placed over the province of Babylon, while Daniel himself was in the king's gate, *i. e.*, had always the right of approach to the king's person. He is not mentioned in the present narrative, but the three friends are observed by the jealous courtiers to withhold reverence from the idol. Thereupon the king is informed of their behavior.

3. *The faithful three.*—The conduct of Nebuchadrezzar in this scene, as throughout the book, reminds one constantly, not so much of the Nebuchadrezzar of Babylonian history, as of the despot who was making life a burden to the Jews in the author's own days. Such an irresponsible tyrant was Antiochus Epiphanes, and from his character the outlines of this picture may be drawn. In rage the king called the three Hebrews and demanded that at the next signal they should prostrate themselves. With sublime courage these men responded that no elaborate answer was necessary. They worshiped a God who could deliver them from the fire. But even if in his providence it should not seem wise to interpose in their behalf, they were fixed in their determination not to swerve from their duty. There were a few Jews in the days of Antiochus, as we are told in the Maccabean records, whose faith was so strong that they believed the divine power would be displayed in their behalf. But what was needed was a host of patriots willing to go to death without hope of rescue, if such were the will of God. Such martyrs consecrated with their blood the soil of Judah in that heroic struggle, some of them on the battlefield, and some of them in the dungeons of the tyrant. In how many of those heroic bosoms burned the flame of constancy and courage kindled by the book of Daniel? After such a defiance there was but one course for the king to pursue. The fire was kindled to unusual fury. The stoutest men in the army were summoned to cast in the bound victims, but fell themselves before the awful heat. At this point in the Greek version the Song of the Three is inserted. As he looked from a distance through the openings of the flaming kiln, the king was, however, amazed to see four figures, walking unbound, and one of them with the bearing of a son of the gods. They were bidden forth, and as they came out it was observed that no marks of the fire were upon them. The king, in astonishment, gave them his benediction, and declared that they had been saved by angelic mediation. Then followed a warning proclamation against dishonor to the God of the Hebrews, and the further promotion of the men themselves in the provinces.

4. *Questions.*—(1) How large was the image, and of what was it made (vs. 1)? Consider the cost of such an idol. (2) Note the set forms and the repetitions in the names of the officers (vss. 2, 3), the people (vs. 4), and the musical instruments (vss. 5, 7, 10, 15). What bearing does the presence of three Greek words in the list of instruments have on the date of the book? (3) What prompted the information against the three Hebrews (vs. 8)? (4) What other reason might there be for their refusal (vs. 14)? (5) What other king asked a similar question in earlier years (Isa. 36: 20)? (6) Did the Hebrews mean (vs. 16) that they were not obliged to answer the king, or that they were not anxious as to what their answer should be? (7) What did they believe regarding Jehovah? (8) What other alternative might there be? (9) What was the character of the courage here displayed? (10) Which of these two considerations, (*a*) that God would perhaps save his people in time of distress, or (*b*) that it is worth while to go to death for the sake of truth, expecting no rescue, has been most effective in stimulating Christian heroism? (11) Is the heating of the furnace to seven times its usual heat (vs. 19) to be understood literally, or as a means of expressing extraordinary heat? (12) How were the men the king saw in the fire different from those thrown in, in number? in condition? (13) What lesson was taught by their experience regarding the power of God? the power of kings? the character of faithful men?

## IV.

JULY 23. THE HANDWRITING ON THE WALL, DAN. 5: 17-31.

1. *The towering cedar.*—Chap. 4, which is omitted in the arrangement of lessons, recounts the vision of king Nebuchadrezzar in which he was forewarned of his degradation from royalty for a period which is vaguely described as "seven times," and assured of his subsequent restoration to his throne. The narrative takes the form of a royal proclamation in praise of Jehovah, the deity by whose power these events were wrought. In the drama the king beheld a great tree, towering to heaven, fair and fruitful, a shelter for beasts and birds, the nourisher of the earth. But a holy watcher, a guardian spirit of the universe, descended and gave orders that the tree should be hewn down, leaving only its stump in the earth, bound with a band of iron and brass. Here the figure is dropped, and the king, represented by the tree, is sentenced to be wet with the dew of heaven, to have his

portion with the beasts, and his heart changed to that of a beast for the allotted time. As usual the wise men of the court were unable to interpret the dream, and accordingly Daniel delivered the unwelcome message to the monarch. This fate, we are told, overtook Nebuchadrezzar a year later, while he was meditating upon his glory. At the end of this divine discipline he came to himself and resumed the functions of royalty. Attempts have been made to find historical attestation of such a visitation of lycanthropy, or some kindred malady. There may have been traditions that such a disaster overtook the Babylonian king. But one need not insist upon the historicity of the narrative, or the royal decree in honor of the God of an obscure people in Babylon, to perceive the value of the story as setting forth that divine power which is above all kings, and is able to pull down the mighty from their seats and to exalt the humble and meek. The Maccabean author had a model for his picture in the fine description of the king of Assyria as a spreading cedar, given in Ezek. 31: 3-18.

2. *The flaming letters.*—Many attempts have been made to reconcile the statements of the book of Daniel, notably in the fifth chapter, with the facts of Babylonian history. The absence of any knowledge of a Belshazzar as a son of Nebuchadrezzar or a king of Babylon, the fact that Nabonidus or Nabunaid was the last king of Babylon, and that Cyrus, and not Darius the Mede, an entirely unknown person, received the kingdom on its fall, have been among the numerous points of perplexity in attempting to uphold the historical character of the book. But if it be understood as embodying only the knowledge of its Maccabean author regarding the past, the difficulties vanish, and the student is not only prepared to estimate highly the variety of true information regarding Babylonian affairs possessed by the writer, but, what is still more important, to understand the contribution he was enabled to make to his own age in his portrayals of the divine power and justice through these narratives drawn from the past. In the present account the retribution for godless impiety comes swiftly upon the head of the offender, while the prophet of Jehovah is again conspicuously honored. Belshazzar the king, to make still more splendid a royal revel, ordered the golden and silver temple vessels brought from the dismantled shrine of Zion, to be filled with the wine in which the banqueters drank the health of their heathen gods. In the midst of the feast the king was startled by the apparition of a hand writing cabalistic letters on the wall. The



usual group of wise men was summoned, with the usual success, and at last the queen-mother advised the king to bring in Daniel, who in the former reign had been master of the magicians, and able to solve all enigmas. Forthwith Daniel appeared, and was promised abundant rewards if he would interpret the blazing inscription.

3. *Daniel's words of doom.*—The old man rejects the gifts, but promises the explanation. Then the story of Nebuchadrezzar's power, pride, overthrow, penitence, and restoration is told. The great lesson of his life had been "that God rules in the kingdom of men, and that he sets up over it whomsoever he will" (vs. 21). But Belshazzar, though he knew the story, had not learned the lesson. The vessels of the temple of God had been dishonored in the service of the idols of wood and stone. These creatures of men's making had been revered, while the One who held the king's life in his hand was disregarded. So the writing had been sent, and this was it: *Mene, mene, tekel, upharsin*. These were simply words denoting weight, familiar to all, but yielding no meaning in the present case. It was Daniel's task to explain their significance. A *mina* was a coin or weight, and it was repeated, perhaps, for emphasis; but it suggested by its sound the Aramaic word meaning "to number," and so was to be interpreted, "God hath numbered thy kingdom and finished it." *Tekel* was a shekel, also a weight, and signified, "Thou art weighed, and found wanting." *Peres*, from which the *u*, signifying merely "and," is omitted in the interpretation, means a half mina, therefore division, and its very sound suggests that rising race, the Persians, by which Babylon was to fall. So the sentence fell: "Thy kingdom is divided and given to the Medes and the Persians." True to his word, the king conferred on Daniel the honor of being one of the three coequal rulers of the kingdom. That night the king perished, probably, as the author believed, in the assault on the city, and the government passed to Darius the Mede.

4. *Questions.*—(1) What king made a feast, and how is he described as related to Nebuchadrezzar (vs. 2)? (2) What act of sacrilege did he commit? (3) What appeared on the wall? (4) Who saw the apparition? (5) Who were called? With what result? (6) What did the queen-mother advise? How did she describe Daniel? (7) Had the king heard of Daniel before (vs. 13)? (8) What rewards did he promise (vs. 16)? What did Daniel say about the gifts (vs. 17)? (9) Where is the experience of Nebuchadrezzar to which Daniel alludes (vss. 18–21) described? (10) What was the supreme purpose of that

discipline (vs. 21*b*)? (11) Wherein had Belshazzar failed? (12) What four sins had he committed (vs. 23)? (13) What was the primary meaning of the four words? (14) How did Daniel interpret them? (15) Why did Daniel receive the rewards when (*a*) he had already declined them (vs. 17), and (*b*) he knew their value would not outlast the night (vs. 30)? (16) Who is described as receiving the kingdom? At what age? (17) What consolations would the Jews, whose temple Antiochus Epiphanes was insulting in the writer's day, draw from this narrative? (18) What supreme lesson for this age, and every age (vs. 21*b*)? (19) Is it true that God sets up human rulers? (20) How does he accomplish his purposes? (21) Does he require our help?

## V.

JULY 30. DANIEL IN THE DEN OF LIONS, DAN. 6:10-23.

1. *The plot against Daniel.*—A new king was upon the throne of Babylon. Whatever difficulties present themselves in connection with this unknown "Darius the Mede," it is evident that the author of the book of Daniel believed that such a ruler followed the last Babylonian monarch, and it is the author's point of view which must be taken if the lessons the book was intended to teach are to be understood. Daniel had prospered through all the scenes in which he appeared. He, with his four friends, received the royal favor of Nebuchadnezzar, and was enrolled among the wise men of the court (chap. 1). His successful interpretation of the king's dream of the composite image secured his promotion to a place near the royal person (chap. 2). A second time he disclosed to the king the meaning of his vision, and though the message foretold evil to the monarch, the prophet retained the royal favor (chap. 4). In the later day of Babylon's doom he was called in to read the mystic letters, and rewarded with a place on the board of three presidents or superintendents of the province of Babylon (chap. 5). The new king continued him in this high position, making the triumvirate the governing body over the hundred and twenty satraps of the kingdom. So much wisdom did Daniel manifest in this office that the king had decided to place him over the others, at the head of the realm, relieving himself of the routine of administrative work. But the character of Daniel needed to be rounded out by trial. Even his friends has passed through the fire. The very honors he enjoyed were sufficient to set on foot a plot against him, planned by jealous officials of the court. His administrative conduct was above

reproach ; no fault could be discovered in his official behavior. It was evident that no charge could be substantiated against him save on the score of his foreign religion. Here, accordingly, the attack was made. They observed that his prayers were offered thrice daily before his open window, facing the site of distant Jerusalem, the ancient dwelling-place of Jehovah. The worship of monarchs was not an unusual practice, and a decree was framed forbidding prayers to any save the king for thirty days. The questions how such a decree could be enforced, or how the signature of a sensible king could be secured to such an edict, are not raised. It was sufficient for the author's purpose to represent Daniel as involved in a snare out of which there could be no apparent escape.

2. *Daniel's deliverance.*—The three Hebrews, confronted with the danger of death, could only recant or maintain their refusal to worship. But Daniel had the privilege of ceasing to pray for the time, or, at least, of closing his windows and thus avoiding publicity, while retaining his faith. In this situation his courage appears at the highest level. He neither ceased to pray nor did he retire from public view, but, knowing the plot as he did, maintained his frank and fearless confession of faith in the face of what seemed certain ruin. The custom of public and private prayer grew in importance during the exile, when the functions of sacrifice were necessarily suspended, and held an especially large place in the rubric of the Maccabean age. The plotters had counted on just such steadfastness as Daniel manifested. They observed him offering his prayers as before, and rushed into the royal presence with their information, and the demand that the penalty of the unchangeable law should descend upon the prophet. The king was deeply distressed at the result of his thoughtless work. Daniel was held by him in highest esteem. None of the many expedients by which the desires of an autocratic ruler might have been reached seem to have occurred to Darius; and, after fruitless efforts to save the prophet, the king bowed to the foolish decree. The den in which the lions of the court were kept received its victim, and the king, commending Daniel to the mercy of his God, sealed the stone against removal, and returned to the palace to spend a sleepless and unhappy night, refusing the pastimes to which he was accustomed. Early in the morning, when the terms of the decree were satisfied, he hastened to the den and called to the prophet to ask if the divine power had availed to save him. The reply of Daniel that an angel had closed the mouths of the lions, and that he was unharmed, filled the king with satisfaction, and the man who



had gone to the lions for the sake of his religion was brought forth showing no marks of his peril. The awful vengeance visited upon the conspirators, together with their wives and children, reflects the vindictive hatred of the oppressor felt by some of the exiles and many of the Maccabean sufferers, rather than the feelings that could have stirred the heart of such a man as Daniel, or been permitted by him to come to expression in the conduct of a king who had such reverence for him. The usual decree follows, in which the God of Daniel is proclaimed worthy of fear and reverence by all the nations.

3. *The visions of Daniel.*—The remaining chapters (7–12) are occupied with narratives of visions seen and related by Daniel, setting forth the history of the kingdoms of most importance in the world down to the days in which the author lived. In chap. 7 four beasts represent respectively the Babylonian, Median, Persian, and Grecian kingdoms. The little horn (vs. 8) represents Antiochus Epiphanes, and the record of his wars with the saints and his overthrow occupies the remainder of the chapter. In this and the following chapters, whose contents need not be outlined, the careful narrative of events from Daniel's time to the Maccabean age, in the form of predictions by the prophet, serves as a convincing argument that the overthrow of the oppressor and the beginning of the Messianic age of peace and blessing are events just ahead. Thus the book served the purpose of a trumpet call to constancy and courage, addressed to the distressed Jews of the dark days in which the author lived, combining as it did the stories of heroes of the faith, who had displayed the highest courage and vindicated the religion of Jehovah in a heathen land, with prophetic assurances that the day of distress was nearly over. The value of the book, therefore, is seen to lie both in the timeliness of its appeal to the Jews of that age, and in its more general encouragement to believers in every period of doubt and distress through the ideals of fidelity and heroism which it exhibits.

4. *Questions.*—(1) What was Daniel's position in the new kingdom (vss. 1, 2)? (2) What gave rise to the plot against him? (3) What difficulties presented themselves to the plotters? (4) What plan did they finally adopt? (5) Did Daniel's knowledge of the conspiracy cause any change of conduct on his part? (6) Might not such an avoidance of peril on his part have been both permissible and wise? (7) In what age of the Jewish church did public and private prayer come to have a conspicuous place? (8) What was the conduct of the conspirators? (9) How was the king affected by the knowledge of Daniel's peril?

(10) What prevented the king from saving him? (11) What encouragement did the king give Daniel? (12) Why was the stone sealed with the signets of both king and nobles? (13) How did the king pass the night? (14) Why did the king wait till morning before returning to the den? (15) Did the king believe Daniel would be delivered? (16) What did Daniel respond from the den? (17) What was done with the conspirators? (18) How do the events of this lesson complete the character of Daniel? (19) Of what value were they in the author's age? In ours?

## The Council of Seventy.

The Outline Bible Club Course of the American Institute of Sacred Literature in June closed its year on "The Foreshadowings of the Christ." Within four years 8,000 persons have studied this subject under the direction of the Institute. In October "The Founding of the Christian Church," a historical study of the Acts, the epistles, and the Revelation, will occupy the attention of the clubs and individual students. The course takes up the history in five parts: (1) "The Primitive Church in Jerusalem," Acts 1-8:1a; (2) "The Church Scattered Abroad and Preaching the Word," Acts 8:1b-12, with parallel accounts and the epistle of James; (3) and (4) "Missions to Asia Minor, Macedonia, and Greece," Acts, chap. 13 to the end, 1 and 2 Thessalonians, Galatians, 1 and 2 Corinthians, Romans, Philippians, Philemon, Colossians, Ephesians, 1 and 2 Timothy, and Titus. It will be seen that these two parts cover, practically, a life of Paul. Each epistle is studied in connection with the circumstances which called it forth, and brings its contribution to a knowledge of this wonderful life. (5) "The Closing Period of the Apostolic Age," the letters of Peter and Jude, the letter to the Hebrews, and the Revelation and letters of John.

The material is subdivided into sections for each day's study, and the following quotation from the direction sheet will show with what care the entire course is worked out, always with the idea of teaching the student to find facts for himself:

*First day.* § 1. Read vss. 1-5; consider what "the former treatise" is; find the passage of that other book in which the things referred to in vss. 3-5 are narrated; note especially the parallel of vs. 4 (Luke 24:49). What is "the promise of the Father"? Now notice the subject and scope of the former book as here described (vss. 1, 2), and observing that that book ends with the promise of the Father, and that this one begins with the same, consider (1) what relation the author suggests as existing between the periods covered by the two books, and (2) what he suggests as in some sense the theme of this book.

Read vss. 6-11; notice what this passage contains that is not in Luke 24:50-53; and what idea present in vss. 1-5 is here emphasized again. Sum up in a few words the instruction concerning their life work conveyed to the disciples by the events of this paragraph.

Read vss. 12-14; of what command previously reported are these events the fulfilment?

*Second day.* § 2. Read vss. 15-26; consider what conception of the nature and importance of the office of apostle is implied in the thought that Judas' place must be



filled; what were regarded as the necessary qualifications of an apostle, and what his chief duty as an apostle (*cf.* Luke 24:47, 48).

*Third day.* § 3. Read vss. 1-4; notice carefully all the external features of this event; then consider what was the spiritual fact of which these were the outward symbols; recall the reading of yesterday and the day before, and try to form a conception of the real significance of this event in relation to the history of the church. Read vss. 5-13; consider (1) whether the presence of men of these various nationalities at Jerusalem formed any part of the reason for "beginning at Jerusalem;" (2) what the fact that all these heard the gospel in their own tongue suggests as to the mission of the gospel; (3) whether this narrative has any relation to the purpose and scope of this book.

The work for individuals and clubs is the same, but each month suggested programs are sent to clubs. The following are the programs of the first two meetings:

#### FIRST MEETING.

*Special topics.*—The day of Pentecost (descriptive); a sermon in the early days; its occasion; its text; its effect; Peter the preacher; the early persecutions; the organization of the church, and the daily life of its members.

*General.*—Map drill; the geographical spread of Christianity in the period before the death of Stephen. Discussion: In what did "conversion" consist, and how did it differ from the term as used today?

#### SECOND MEETING.

*Special topics.*—Stephen—deacon, preacher, martyr; early evangelistic work outside Jerusalem; the early life and conversion of Saul; the gospel for the Gentiles; also the origin and growth of the idea, and its reception by the church.

*General.*—Map drill; discussion; let each member give his opinion as to whether religious persecution is likely to accomplish the purpose intended, and his reasons for such an opinion.

All the material of the course is provided by the Institute in the monthly direction and question sheets, and in the Bible itself. If, however, students or club leaders wish to do outside reading, a list of books is recommended. The following pamphlets bearing upon the course have been specially published for Institute students: "Rome and the Provinces;" "The Expansion of Judaism;" "The Conversion of Saul;" "Rome in Paul's Day;" "Paul's Experience as a Factor in his Theology;" "The Transition from Judaism to Christianity;" "The Personal Character of Peter, Paul, and John as Affecting their

Special Work ;" "The Theology of John and Paul Compared ;" "Christianity at the Close of the First Century."

For convenience the biblical material has also been arranged and reprinted in proper historical relation (with notes) in a volume entitled *Records and Letters of the Apostolic Age*.

The plan is explained thus in detail for the benefit of readers of the BIBLICAL WORLD who may like to organize clubs in their churches in the early autumn.

In a little pamphlet, which will be sent to anyone desiring it, Rev. O. C. S. Wallace, now chancellor of McMaster University, has set forth the benefits to pastor and people which came through the Bible clubs conducted in his church in Toronto during a period of years.

## Book Reviews.

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**Künstler-Monographien.** In Verbindung mit Anderen herausgegeben von H. KNACKFUSS. Band XXVIII, "E. von Gebhardt," von A. ROSENBERG. Mit 93 Abbildungen nach Gemälden und Zeichnungen. Leipzig: Velhagen und Klasing, 1899. M. 3.

Since the exhibition of James Tissot's paintings of Christ in New York and Chicago, the interest in "Christ in art" has been continually growing in our country. Harvard University has included in its Summer School of Theology a short course of lectures on "Dürer's Biblical Illustrations," by Professor Franke. In a recent issue of a New York periodical several leading clergymen answered the question: "Has the Christ in modern art a strong face?" the answers being, with the exception of two, most decidedly in the negative. Our own country has at present some very gifted painters who work in this field: La Farge, Daingerfield, Lamb, Bryson Burroughs, and others. Since Goethe and Hegel we know that the beautiful is also a manifestation of God, a secret of Deity. The true artist is the prophet, the interpreter of that secret. Perhaps it is not so generally known that some of the leading painters of our day work almost entirely in the religious field. Most of them are Catholics. The Catholic creed has always been an impulse to the figurative. Some of them, however, are Protestants. The Germans F. von Uhde and E. von Gebhardt are typical for the modern Protestant conception of Christ in painting. Herder's maxim, "The artist must be the interpreter of the conception of the world's ideals as he finds it in the thought and language of his own countrymen," is again, and has been for about fifteen or twenty years, one of the accepted maxims of æsthetic criticism. Tissot is a realist; yes, more than that, a naturalist. But naturalism is rapidly dying. He may be right if he thinks that his naturalism will show the modern Christian world how much Christ suffered for it; and as modern French art is realistic in the extreme—think of a Christ moving among drinking and smoking "bon-vivants," in full dress, with a carnation in his button-hole—he brings to the Christian world, besides personal religious emotion, the spirit of his own great nation. But critics of the old idealistic school will defy him. E. von



Gebhardt is a realist, too, but not like Tissot. His Christ lives in our days, he walks among us and our manifold social conditions. He is surrounded by peasants and fishermen of the nineteenth century. Gebhardt copies the marked faces of the people in whose country he was born: the "Esthen" who are subjects of the czar. But he puts them back into the costumes of the old Germany of the fifteenth and sixteenth centuries. In this he has been influenced by the romantic school. Still they carry the burden of the laborers, the poor, and rich of the nineteenth century. He says: "Here is a Christ for you, O man and woman of 1890." Christ is with him not the Jew, as he is with Tissot, but the typical Caucasian. We find the same long, pale face of Jesus in his first picture (1863), "The Entry into Jerusalem," and in his latest (1896), "The Raising of Lazarus." Gebhardt's idea of Christ's face, the somewhat melancholy, disappointed, tired look of the eyes, the Christ of the poor, who suffers with the world, who thinks but of our misery, and not of heavenly joy, has become today the universal Christ-head of Germanic religious art. And in answer to the question whether the Christ of modern art has a strong face, we would refer to Gebhardt's painting "The Cleansing of the Temple." Here he has indeed a strong face.

The whole collection "Great Painters and their Work," edited by Professor Knackfuss, published by Velhagen and Klasing, has gained a wide reputation. It is not only the best and most complete, but also the cheapest of the kind. The reprints of the pictures are exact and artistic. The monograph of E. von Gebhardt contains reprints of all his religious pictures. Each one of them is a study and deserves to be studied. We regret, however, that the background at the left of his greatest painting, "The Lord's Supper," is too dark and indistinct in the print. It would have been wiser to print the pictures which represent large groups, as "The Sermon on the Mount," in larger size. Adolf Rosenberg's critical discussions are very clear and more detailed than in most of the other numbers of the collection. It has been said: "Only an artist can understand an artist." Rosenberg is a good critic, not only from the æsthetic, but also from the Christian standpoint. Some of the numbers of the collection will be published in English, and we hope No. 38 will be included.

G. H. SCHNECK.

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**A History of the Jewish People**, during the Babylonian, Persian, and Greek Periods. By CHARLES FOSTER KENT, Ph.D., Professor of Biblical Literature and History, Brown University. With maps and chart. New York: Charles Scribner's Sons, 1899. Pp. xx + 380. \$1.25, *net*.

This volume, while treating of a distinct period of Hebrew history, completes the series of volumes on the general subject which Professor Kent has prepared for popular reading. It is marked by all the admirable characteristics of the preceding volumes—clearness of presentation, warmth of sympathy, modernness of view. It is by all odds the best popular discussion of this important period of Jewish history, a period so full of difficulties and by many regarded as so barren in interest as to fail of adequate consideration in most of the popular manuals. We are beginning to see now that it is, in some respects, the most important age in the history of the Hebrew people—the age in which their religious books received their final impress, and their religious ideas and institutions took on the form and content out of which Christianity sprang. Much investigation on the part of the most advanced historical and critical students of the Old Testament has been devoted to this period within the last decade. Professor Kent has taken note of this, and his pages reflect some of the newest conclusions. While recognizing the strong arguments in favor of a reversal and reconstruction of the events of the Ezra-Nehemiah period proposed by continental scholars and presented clearly and cogently by Professor Kent, we are not yet persuaded that these views will stand. Space does not permit us to state here what seem to be difficulties raised by these new positions, and certainly a debt of gratitude is due to Professor Kent for bringing the subject so fully and ably before the minds of all biblical students. No more profitable book in Old Testament lines could be taken up by biblical students for their next year's study than this admirable volume. We have noted one serious misprint: on p. 327 "198 B. C." should be 168 B. C.

G. S. G.

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**Christian Missions and Social Progress.** A Sociological Study of Foreign Missions. Vol. II. By REV. JAMES S. DENNIS, D.D. Chicago: Fleming H. Revell Co., 1899. Pp. xxvi + 486. \$2.50, *net*.

The appearance of the second volume of this work gives suitable occasion for insisting on the high value of the presentation of facts

and arguments. The social service of our missionaries abroad constitutes at once evidence of the divine character of the message, of the fidelity of the contemporary heralds and ministers to the principles of the Author of Christianity, and of the practical value of foreign missions. These descriptions of humane ministries in the name of Christ appeal to head and heart on behalf of the cause for which the author pleads. The plea is intelligible, and ought to be convincing even to those who stand outside the circle of faith.

Every patriot should be gratified to read of the character and labor of those devoted men who represent our country and other Christian nations in lands where, too often, soldiers, sailors, and greedy traders have offended the conscience of heathen and put us to shame before barbarians and savages. Dr. Dennis tells us the story of liberation of slaves, establishment of hospitals and schools, uplifting of morality, promotion of education, and advancement of all the ideals and resources of the peoples to whom the gospel has been carried in modern times. When an educated family goes to a country yet untouched by the highest influences of civilization, it embodies the results of classic and Christian culture, and transplants that culture to the new home. A new beginning is made in character, sentiments, beliefs, standards of living. New wants are awakened. Merely animal satisfactions have rivals in the spiritual aspirations and tastes. New motives to industry and culture are born, and all these forces create higher institutions.

Perhaps never has the advantage of sociological analysis been shown in the collection and ordering of materials relating to missions better than here, and the result is a vivid, interesting, impressive, and cumulative argument. The third and final volume of the series will be awaited with strong expectations.

C. R. HENDERSON.

THE UNIVERSITY OF CHICAGO.

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#### LITERARY NOTES.

THE John Bohlen Lectures of Professor Henry S. Nash have been printed under the title of *Ethics and Revelation* (New York: The Macmillan Co., 1899; pp. vi + 277; \$1.50). They are full of admirable suggestions looking to the importance of society in the training of the individual, and arguing for the absolute necessity of religion in society for this end. Unfortunately, Professor Nash's



sociological bent has so affected his vocabulary and mode of expression that the book is hard reading. Why cannot sociologists avoid sociological cant and write in plain English ?

THOMAS BAILEY SAUNDERS has written a series of critical notes upon the leading schools of religious thinking of the present day, and gathered them up under the title *The Quest of Faith* (London : A. & C. Black, 1899 ; pp. vi + 191). Among the points of view presented and criticised are : agnosticism, the skeptical attitude of Mr. Balfour, the theism of Professor Fraser, the teleological argument as presented by the Duke of Argyle, Henry Drummond, and others ; Mr. Gladstone's argument for Bishop Butler, and Mr. Lilly's plea for the Roman Catholic position. On all of these Mr. Saunders exercises his critical ability with much force and keenness. In his last chapter he sums up the whole matter for us, and seems inclined toward a naturalism which would deny anything distinctly Christian. The book is stimulating reading, is written in a simple and intelligible style, and deals with those all-important subjects in a sober and sympathetic spirit. Even though its outcome is depressing, the book is distinctly valuable.





POOL OF HEZEKIAH

From Mrs. Oliphant, *Jerusalem, the Holy City*



# THE BIBLICAL WORLD

CONTINUING

*The Old and New Testament Student*

VOLUME XIV

AUGUST, 1899

NUMBER 2

## EDITORIAL LETTER.

### TO THE READERS:

The relation existing between a teacher and a pupil, or between a pastor and a member of his parish, is in most cases a very close and tender one. There seems to be every reason why a similar relation should exist between the editor of a journal and its readers. Experience shows that in very many cases friendships spring up which prove to be most helpful. If the work of the editor is to be in any sense successful, there must exist a strong sympathy between him and his readers; a sympathy which, on the one hand, will incite the editor to a better and more satisfactory effort, and, on the other hand, lead the reader to view charitably the mistakes which the editor will inevitably make.

Does some such sympathy exist between the editorial staff of THE BIBLICAL WORLD and the several thousand readers who from month to month are brought into contact with their work? It is a satisfaction to be able to make the statement that no day passes without producing evidence of the existence of this good feeling. In many different ways this evidence is presented, and these tokens of appreciation have served, ten thousand times, as a source of encouragement in the face of what seemed to be insuperable difficulties.

We have often thought, however, that if our readers could be taken more fully into our confidence, greater things might be accomplished; and if, on our side, we could know more accurately the thoughts of those whom we address from month to month, we should be better able to prepare the message. It is a good saying that one's work must be judged, at least in part, from the point of view of the purpose with which it is undertaken. We have asked ourselves not infrequently: Do the readers of THE BIBLICAL WORLD understand the real purpose of those who direct its policy? or do the readers appreciate, from time to time, the purpose and the meaning of the policy pursued—for example, in a particular number or in a particular volume? And we have chided ourselves that opportunity has not been made to explain somewhat in detail the motive which has led to this or that editorial action.

The difficulty has seemed to arise from the fact that no appropriate place could be found in which to enter into that familiar conversation with the readers of THE BIBLICAL WORLD, the result of which would be to make these things more clear. And, besides, no convenient or satisfactory method has been suggested by the employment of which the readers of the journal could make suggestions to the editors.

We now propose a new departure. Perhaps it might be called coöperative journalism. It will be our plan henceforth to state clearly and definitely what we have in mind from time to time, and to ask in reference to this or that question the advice and judgment of those with whom we are working. In other words, we wish the readers of the journal to join with us in determining, or at all events in executing, the editorial policy. We ask our friends to be as frank with us as we shall show ourselves to be with them. We wish their help. We believe that we can render better service if we may have that help. The first step will be to cultivate a good and fair understanding on both sides. *Will you, the readers, join hands with us, the editors?*

Many of our readers have been kind enough to say something, in one form or another, in reference to the suggestions concerning the Sunday-school work which have appeared in recent

numbers of THE BIBLICAL WORLD. Some have already observed that the last number, with its articles on The Book of Daniel, Nebuchadnezzar, Antiochus Epiphanes, etc., was touching closely on the ground covered by the International Sunday-school Lessons. When it is seen that the present number deals with Ezekiel as did the last number with Daniel, and that the remaining numbers of this volume take up consecutively Haggai and Zechariah, Ezra, Nehemiah, and Malachi, our purpose will be understood. If the reader puts side by side with this the special contributions on important phases of Sunday-school work—for example, Methods of Conducting Sunday-school Classes; the Sunday-school Ritual; Education in Benevolence; the Cultivation of the Spirit of Worship in the Sunday School—it will be evident that the practical side of Sunday-school work is being considered as well as the more technical work of teaching.

It is our belief that the Sunday school is an agency in which ten times as much should be accomplished as at present. Nearly every member of the editorial staff of THE BIBLICAL WORLD is directly connected with practical Sunday-school work; that is, doing work in a Sunday school. Time and thought are being devoted to this subject, just as one would give time and thought to laboratory work in chemistry or in physics; and with the coöperation of those who have had still larger experience, and who have promised to assist us, we are hoping that perhaps some contribution, however slight, may be made to the cause of Sunday-school study. THE BIBLICAL WORLD henceforth will be conducted primarily for the assistance of those who directly or indirectly are *teachers* of the Bible.

This is not a serious deviation from the policy of the past. It will involve, however, a more definite selection of articles, and a better correlation of material. The tremendous waste of energy now being made in connection with Sunday-school work, the thoroughly unsatisfactory character of the results attained as urged by those who are most enthusiastic, justify us, we believe, in turning our thought in this direction.

There is one question which we wish to put to every



reader. It is one for which we beg consideration and, so far as it may be convenient, candid answer. Is it more helpful to have the bibliography published in its present form once in three months, the attempt being made to include everything that might be thought of value? or would it be preferable, in accordance with the custom of the past, to have a more select and less technical bibliography with each number of *THE BIBLICAL WORLD*? This is a definite question, and the experience of our readers about this would be of great service to us. No change can be effected now until the next volume. Would such a change be recommended?

And now, will the reader—whoever he may be, or wherever he may live, whether old or young, whether professional teacher or preacher of the Bible—receive this letter in the spirit in which it has been written? Will he give us his help? If he will do so, we, in turn, promise him better things in the future than he has ever received from us in the past.

We subscribe ourselves,

Yours, for a better understanding of the will of  
God as it is contained in the Scriptures,

THE EDITORS.

## THE USE OF THE STORY IN RELIGIOUS TEACHING.

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ON every side the thought of men is turning toward teaching and teachers. It seems impossible to estimate the intensity of the interest which turns each day in this direction.

### *TEACHING*

It is an opportune question whether, in this widespread interest, the merit of the Bible, as a source of information on the subject of teaching, has been appreciated.

The greatest men of the world's history have been the teachers of the world. They may not all have been professional teachers, and yet the world has called its favorites great, because of something which the world had learned from them. If this is true at large, it is especially true of the great men of Bible history.

### *ISRAEL'S GREAT MEN TEACHERS*

Moses was, in a strong sense, the schoolmaster of Israel. David taught Israel not only how to make war, but likewise how to make poetry. The prophets, one and all, were teachers, and their highest merit lies in the fact that their teaching was ethical. In a still stricter sense the sages, Israel's philosophers, were teachers. Jesus himself was the greatest teacher the world has seen, and his methods, when analyzed, will be found to be those with which the world today is just beginning to be acquainted. His disciples were pupils, and the great names of the New Testament Scriptures are in each and every case the names of teachers.

But back of all this, and explanatory of it all, is the relationship of God himself to that ancient nation of Israel. The time was when Israel, like Edom, Moab, and Ammon, was on the level, ethically and spiritually, of the many wandering tribes in the midst of which the nation had its origin. But some controlling factor existed in the case of Israel which did not exist in connection with the other nations. The latter have consequently

### *GOD A TEACHER THROUGH ISRAEL*

passed out of mind, and are no longer known even by name Israel, on the other hand, because of the presence of this peculiar factor, has furnished a history the most striking and the most significant that has been enacted upon the surface of the earth; a history with which we may well believe not only earth, but heaven, has had to do. A divine power has acted through Israel for the uplifting of the world at large, just as a great teacher's power is communicated through that teacher's disciples for the promulgation of his teaching. From its infancy as a nation, up through the various stages of growth, Israel was led and taught, until the divine teaching in its most perfect and complete form found expression in the life and work of the Great Teacher, who himself was the son of this same God, the God of Israel and the God of the world. Every step of this history shows methods of teaching and methods of guidance which have in them greater wisdom than human wisdom. The child was taken at the very moment of its birth, nay, even while it was still in its mother's womb, and day by day, year by year, and century by century the educational work went on. The process is a complete one, and there is no phase of pedagogical work which does not find full illustration.

It would seem, therefore, that in view of the wonderful character of the work accomplished—results in the way of education that may not possibly be computed—this Bible of ours might fairly be regarded as a source of information on teachers and teaching. Method in teaching must in every case be determined by the environment in which the teacher and his pupil find themselves. No rigid method can be employed with success. In teaching, as perhaps in no other field of work, individualism must have full play. A study of the teachers whose work is described in the Old and New Testament Scriptures will show how a particular method, when adopted, has been modified to meet the requirements of each particular case. The wealth of pedagogical material to be found in the Scriptures is beyond computation.



One of many methods of which at this time special mention may be made is *the story*. The book of Daniel, considered in the last number of *THE BIBLICAL WORLD*, is an illustration of this method, but there are many other examples of it, among which may be counted the wonderfully pleasing and instructive stories found in Genesis and Exodus, in Samuel and Kings. No form of teaching is used more frequently than that of the story. Sometimes the story appears in a long-drawn-out series, closely connected, as in the case of the pentateuchal stories. At other times it is a single story, or a group of stories gathered about a single character, as in the case of Jonah.

**THE "STORY"  
AS A METHOD  
OF TEACHING**

In every case we note the almost perfect artistic form employed, and in this lies the greatest charm of these well-known stories. The significance of art, in its many applications, is just beginning to be understood in connection with pedagogy. Perhaps it may be questioned whether any considerable number of even the better class of teachers yet appreciate its meaning. The artistic form of the Old Testament stories, their simplicity, and their perfect transparency, explain the hold which they have taken upon the human heart in all centuries.

**THE ART  
IN THESE  
STORIES**

A second point to be observed is the lack of interest shown in matters of a merely technical character. The story-teller has little care for exact dates, or, indeed, for any dates. His numbers are, for the most part, three and seven and forty, numbers of symbolical meaning. He is not always careful to indicate the correct chronological order of events, for this accuracy would not always be consistent with the great purpose of the story. And, above all, he does not exert himself, seemingly, to furnish all the details of a story which might justly have been expected from the historian's point of view. Much that would have been interesting and valuable is omitted, because, indeed, it does not bear upon the thought which controls the writer in the selection of his material.

**ABSENCE OF  
THE TECHNICAL**

And, moreover, while on the one hand care is taken to eliminate everything that does not bear specifically upon the lesson of the story, there is no hesitation to add to the actual skeleton of facts the warm coloring of the writer's own times and thoughts, his sympathies and his antipathies. This, indeed, was an essential element in the story, and this it is that distinguishes the story, though it is historical, from history itself. For a story, in order to exert influence, and have permanency, must be more than a mere external narrative. It must be, at least in a measure, historical; but it must also be the outgrowth of the soul's experience, and in every case the soul must be one of many similarly touched; and still further, the soul must be one touched in some way by the Holy Spirit itself.

Three things, at least, deserve consideration in connection with the story method of teaching, especially as it is found in the Old Testament.

1. The world knows no such stories for the purpose of teaching as those which are to be found in the Bible. Every subject which a teacher would desire to teach will find frequent and striking illustration. Human life presents no phase of experience which the Scripture stories have left untouched; and this universality is no greater than the vividness with which it characterizes the presentation. Much has been said concerning the lack of artistic development among the Hebrews. Painting and sculpture were forbidden, because in those days art in this sense could exist only in connection with idolatry. The artistic sense of the nation was restricted, therefore, to the field of literature. On lyric and on story this restricted interest concentrated itself, and we may well be satisfied that Israel held her artistic effort within such narrow bounds in view of the results which have been given to us in the form of lyric and story.

2. Still greater appreciation of the Old Testament story will come, and even greater will be the influence which it exerts, when it is clearly understood that it is *story*, rather than *history*.

We would not at this point be misunderstood. It is distinctly to be taught that this material to which reference has been made is historical. That is not the point at issue.

*STORY, NOT  
HISTORY*

The question is a merely literary one. The material was not given to us in the cold, technical, and rigid form of historical science, but rather in the warm and living coloring which characterizes the literary story. Its very force and significance lie in the fact that it is story, rather than history; that underneath and back of the presentation lies in every case a controlling motive, a great thought, placed by the supreme divinity in the heart of him who frames and formulates the story. Here is to be found its strength, and likewise its beauty.

3. From the way in which these stories are presented, from the study of their adaptation to the environment in which they had their origin, from a consideration of the points

*INDIVIDUALISTIC*

of relationship between the teller of the story and the people who received it, material may be gathered bearing directly on a particular method of teaching which, perhaps, needs greater emphasis today than it has received in more recent years. A nation is, after all, only an enlargement of the individual, and food for the nation must be, for the most part, food which an individual may receive. For that matter, a study of these stories will show that they were primarily intended for individuals, and that only as individuals made up the nation were they, in any sense, national.

4. Still a fourth point may be added. Are Israel's stories too religious in their form and content for modern use? It must

*RELIGIOUS*

be conceded that, for the most part, they are distinctly religious in their tone and teaching. They reflect a personal God. Some of the earlier stories may appear to be grossly anthropomorphic in their representation of God. If so, it is because only such expressions could be understood clearly by a nation in the early periods of its childhood. Let us not forget that for this very reason children may best be taught of God and of man by stories of this character. The use



of abstract terms will utterly fail to gain the end desired. We must be satisfied to approach the highest ideals of thought gradually, and this may be done through the story where it cannot be done through what may be regarded as simplified abstractions.

In conclusion we urge those upon whom there has been placed the responsibility of giving instruction to children, or to young men and women, that they consider seriously the lessons which may be gained from a study of the form and content, the method and significance, of the *story* in Scripture.

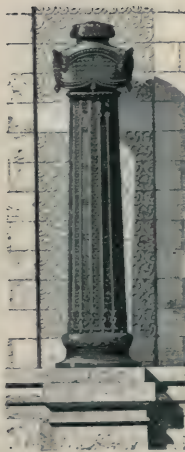


THE TRANSFIGURATION

*By Raphael*

## EZEKIEL'S TEMPLE.

By REV. THEO. G. SOARES, PH.D.,  
Galesburg, Ill.

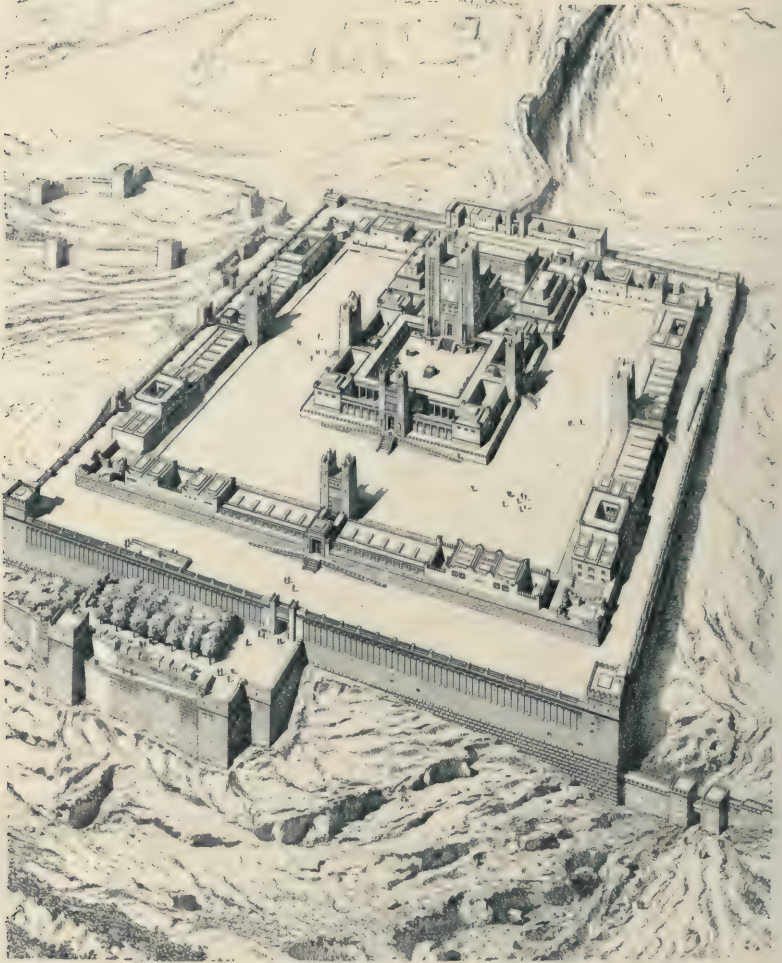


THE prophecy of Ezekiel to the exiles in Babylon culminates in a vision of the rebuilt temple, the reëstablished monarchy, and the reapportioned land. Much in the vision is manifestly ideal. It is a Messianic picture of the coming time when prince, priests, and people, the holy land and all nature, shall be redeemed for the service of God.

But to the priest-prophet, who had seen the Solomonic temple, no Messianic future could be conceived without a real sanctuary. The vision of the temple is the promise to the Jews that they shall yet rebuild the house of the Lord. It is not to be considered as a pattern after which the returned exiles should fashion the new temple. It is a picture of what was and shall yet be again, that Israel may look upon it and repent of her sins, and highly resolve to be worthy to possess a sanctuary in which Jehovah may dwell among his people (Ezek. 43:10-12). Naturally the description follows, very generally, the pre-exilic temple with which Ezekiel had been familiar in his youth. There are, however, not a few divergencies.

It is not difficult from the description in Ezek., chaps. 40-43, to determine the general plan and arrangements of the structure. The numbers are self-consistent throughout. Almost nothing is gained but the ground plan; and little is known of the elevations. Towers, colonnades, façades may be conjectured, but it is almost guesswork. In many points of detail, moreover, the description is quite obscure. The Hebrew text is defective, and

many of the architectural terms are not understood. It will not be profitable to enter into discussion of these details. The



TEMPLE OF JERUSALEM AFTER EZEKIEL. VIEW TAKEN FROM THE EAST SIDE  
(Restored by Ch. Chipiez)

[Perrot and Chipiez: *History of Art in Sardinia, Judæa, etc.*, Vol. I, Plate II]

reader who desires to do so will find the brief notes of Davidson ("Cambridge Bible") admirable, and for fuller discussion the commentaries of Bertholet and Orelli. Perrot and Chipiez



(*History of Art in Sardinia, Judæa, etc.*, Vol. I) have some beautiful, though rather fanciful, restorations (see preceding page).

The unit of measurement is the cubit, specified (40:5) as the larger cubit. It was probably the Babylonian cubit, a hand-breadth longer than that used in Solomon's temple. It would be about eighteen inches.

#### I. GENERAL PLAN OF THE TEMPLE (FIG. 1).

The entire inclosure was a raised platform about 6 feet in height and 500 cubits square (42:16 ff.).<sup>1</sup> It was surrounded

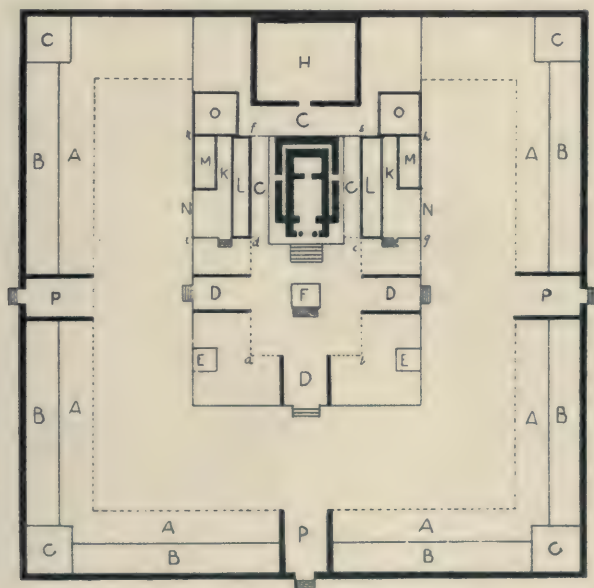


FIG. 1. THE PLAN OF THE TEMPLE

by a thick wall, 6 cu. through and of the same height (40:5). It was approached on three sides (east, north, and south) by seven steps (40:22, 26). These led to gateways (P), or rather large entrance halls, 50 cu. long, which were on a level with the outer court, into which they entered.

<sup>1</sup> So LXX, and most commentators. The English version follows the Hebrew, but 500 reeds square, *i. e.*, 3,000 cubits square, would be an impossible expanse. Moreover, the individual measures sum up 500 cubits. Cf. also 45:2.

Within was another elevated platform about 7 feet high,<sup>2</sup> a rectangle 350 cu.  $\times$  200 cu., touching the west wall, but distant 150 cu. from the walls of the outer court on the other three sides. This inner court was approached on the three sides by eight steps (40:31), each leading to a gateway similar to those of the outer court and opposite to them (D). These inner gateways, running in 50 cu., surrounded a square of 100 cu., the "inner court" proper (a, b, c, d), in which was the altar (40:47). To the west of this was another square of 100 cu., which was the temple area (d, c, e, f). To the west of this, again, a third square of 100 cu., in which was a building, whose uses are not specified (41:13, 14). North and south of the temple area, extending to the limits of the inner court (therefore 100  $\times$  50 cu.), were blocks of buildings assigned to the priests (c, g, h, e, and d, f, k, i).

The square called above "the temple area" consisted of a vacant space 20 cu. wide on the north and south (G), between which was an elevated platform 105  $\times$  60 cu. and 6 cu. in height. On this third terrace, so having a most imposing situation, was the temple structure.

## II. THE OUTER COURT.

*The outer gateways, 40:6-16* (Fig. 2).—After mentioning the surrounding wall, the narrative opens with a detailed description of the outer gateway (40:6ff.). This was really a large covered entrance hall, 50  $\times$  25 cu. It was approached by seven steps (40:22, 26), which led to a threshold (Fig. 2, A), 6  $\times$  10 cu. (40:6, 11). This led into a passageway (B), 34  $\times$  10 cu. On either side of the passage were guard chambers, three on a side (C), 6 cu. sq. (vs. 7). These were for the sentries who kept order in the temple (1 Kings 14:28). In front of each guard chamber was a barrier (D), 1 cu. wide (vs. 12), and behind them windows (E) too narrow to permit of entrance by them to the court (vs. 16). Between the guard chambers were walls 5 cu. wide (vs. 7), also provided with narrow windows (F), by which

<sup>2</sup> The height of these terraces can only be conjectured from the number of the steps. 41:8 shows that ten steps were equal to six cubits.

the gateway was lighted (vs. 16). Beyond the passageway lay another threshold (G), of the same size as the first (vs. 6), leading into the large inner porch (H),  $8 \times 20$  cu.<sup>3</sup> The ends of the walls on the inner side of the porch (K), at the entrance to the court, were ornamented with palms (vs. 16).

*The pavement and chambers.*—Entering the outer court from the gateway, it was found to be lined with a pavement (Fig. 1, A) extending from the wall to a level with the gateways (vs. 18). Upon this pavement and against the wall were chambers (Fig. 1, B). The number thirty is mentioned (vs. 17). They may have extended on the three sides of the court, or also have occupied part of the west side. Perrot and Chipiez (p. 210) think they were formed by a colonnade of pillars all round the wall, and that there were thirty on each side.

Both pavement and chambers were doubtless for shelter during storm and for the convenience of the people who spent the whole day in the temple. At each corner was a large apartment,  $40 \times 30$  cu. (Fig. 1, C), used as a kitchen to prepare the sacrificial feasts for the people (46:21-44).

### III. THE INNER COURT.

*The inner gateways, 40:28-43.*—One hundred cubits from each of the gateways was the corresponding gateway of the inner court (40:19) (Fig. 1, D). They were approached by eight steps (40:31). They were similar to the outer gateways, except that naturally the large porch of the inner gateways lay at the outer end toward the outer court. Within this porch (probably only at the east gateway) were two tables on each side, on which the victims were slain (vs. 39). In the immediate vicinity (the location is

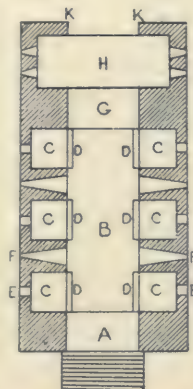


FIG. 2  
THE OUTER  
GATEWAY

<sup>3</sup>This accepts the emendation of vs. 14 אולם for אולם and 20 for 60, according to the LXX. So Davidson, Orelli, Toy, Bertholet. But Plumptre, Schröder, Perrot and Chipiez, following the Hebrew, understand great pillars 60 cu. high and compare them with modern church spires. These seem unlikely at the inside of each gate, especially of the narrow breadth of 2 cu. (vs. 9).



not certain) were eight other tables, four on each side (vs. 41). Four of these were of hewn stone,  $1\frac{1}{2}$  cu. sq. and 1 cu. high, on which the instruments for slaughtering were kept (vs. 42). At least the east inner gateway had also two chambers near the porch, where the slaughtered animals were washed (vs. 38). On the walls of the porch hung the heavy hooks on which the carcasses were suspended (vs. 43).

*The priests' chambers, 40:44-47.*—Against the north and south walls of the inner court were two chambers (Fig. 1, E), the former for the Zadokite priests, the latter for the inferior priests or Levites (vss. 44-46).<sup>4</sup>

*The altar, 43:13-17* (Fig. 3).—Within the inner gateways was a square of 100 cu. (Fig. 1, a, b, c, d). It is not known

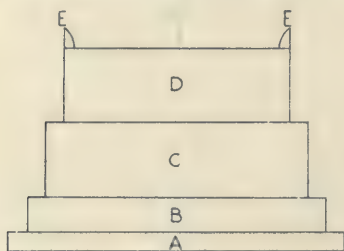


FIG. 3

THE ALTAR OF BURNT-OFFERING

whether this was especially marked off. It was "the inner court" proper. In its center, a most prominent object, was the altar of burnt-offering (40:47) (Fig. 1, F). It was built of stone on a foundation 18 cu. sq. (Fig. 3, A), from which it rose in terraces, twice becoming narrower toward the top. The foundation rose 1 cu. from the ground and had a narrow border or ledge a span in height around it (vs. 13). The next tier of the altar was a cubit narrower on each side and rose 2 cu. (B). Above that, again a cubit narrower on each side, was a tier (C) 4 cu. high (vs. 14). And above that, with the same contraction and the same height, the last tier (D). On each corner of this, the altar proper, was a horn (E) (vs. 15). The top, called the hearth of God, was 12 cu. sq. (vs. 16). The height of the whole, without the horns, was 11 cu. It was approached on the east by steps (vs. 17).

#### IV. THE TEMPLE STRUCTURE (FIG. 4).

West of the inner court was another square of 100 cu.

<sup>4</sup> Again the reading of LXX (R. V. marg.) שרים for שרתים. The chambers could not have been for singers, as their use is immediately specified.

(Fig. 1, d, c, e, f), which may be designated as the temple area. Within it, as noted above, rose the platform, 6 cu. high, on which the temple structure was built. It was approached by ten steps (40:49. R. V. marg.).

*The porch, 40:48, 49.*—The entrance to the temple was a porch (Fig. 4, A). Its outer wall was 5 cu. thick, its entrance was 14 cu. wide,<sup>5</sup> in which stood two pillars (B), corresponding to the Jachin and Boaz of Solomon's temple (1 Kings 7:21). The porch was 20 cu. from north to south and 12<sup>5</sup> from east to west.

*The holy place, 41:1, 2* (Fig. 4, B).—Proceeding westward from the porch, the entrance (C) into the holy place was 10 cu. wide. The wall on each side of the entrance was 6 cu. thick, the same as the side walls. The holy place itself was 20 × 40 cu.

*The most holy place, 41:3, 4* (Fig. 4, D).—The angel enters, but not the priest. The entrance (E) is narrower than that into the holy place, 6 cu. The side walls of the entrance are, therefore, 7 cu. long.<sup>6</sup> They are 2 cu. thick. The most holy place is 20 cu. sq. The height of no part of the temple is given. If the 120 cu. of 2 Chron. 3:4 be a misreading for 20 cu., the most holy place may have been a perfect cube.

*The side chambers, 41:5-11* (Fig. 4, F).—On three sides of the temple, 4 cu. distant at the base, were built walls parallel with those of the temple and 5 cu. thick (vs. 9). The space between these and the temple served as chambers for the priests. There were three stories. In order to gain a rest for the floor of the second and third stories, the temple wall was let in at the two points, and upon the ledge thus formed the beams rested, without having to be let into the wall (vs. 6). This was a copy of Solomon's arrangement, "in the outside he made rebatements in the wall of the house round about" (1 Kings 6:6). As a

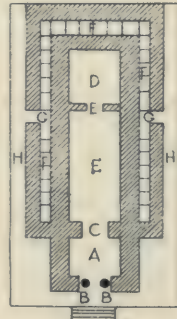


FIG. 4

THE TEMPLE  
STRUCTURE

<sup>5</sup> Both these measurements are from the LXX, and are necessary to make the final totals.

<sup>6</sup> Evidently the meaning of vs. 3b.

consequence the upper chambers were broader than the lower. If the "rebatelements" were 1 cu., the same as Solomon's, then, the lowest chambers being 4 cu. wide (vs. 5), the next were 5 cu. and the top 6 cu. It is not quite clear how the upper stories were reached (vs. 7). In Solomon's temple it is supposed to have been by a winding stair (1 Kings 6:8). Each of the three chambers was divided into thirty compartments (vs. 6). There was, of course, no direct communication with the temple. Egress was had by doors on the north and south (Fig. 4, G) to the raised platform (H) which extended on those sides 5 cu. beyond the structure (vs. 11).

*Measurements of the temple area.*—The temple was 100 cu. from east to west (vs. 13). Porch entrance, 5; porch, 12; holy place entrance, 6; length, 40; most holy entrance, 2; length, 20; west wall, 6; side chamber, 4; outer wall, 5. The platform must have extended in front, though not in the rear, and was thus probably 105 cu., but this extension would run into the inner court. From north to south the measurement was 60 cu. Margin of platform, 5; wall of chambers, 5; chamber, 4; wall of house, 6; breadth, 20; wall, 6; chamber, 4; wall, 5; margin, 5. This, with the vacant place, 20 cu. (Fig. 1, G), on each side of the temple platform, would make the 100 cu. sq.

*The inner decorations of the temple,*<sup>7</sup> 41:15b-26.—The interior walls of porch, holy place, and most holy were lined with wood as in Solomon's temple (1 Kings 6:15). It is stated that this extended up to the windows (vs. 16). These windows were probably near the roof.<sup>8</sup> They were not open, as was common, but "covered" (vs. 16), that is, probably latticed. The walls of the temple itself were ornamented with carved work of alternate palm trees and cherubim (vs. 18). The latter were not represented with four faces, but, as was necessary on a plane surface, with only two, the faces of the lion and the man. On the porch walls were only the palm trees (vs. 26), perhaps the cherubim being too sacred for representation there.

<sup>7</sup> The text is unusually uncertain in this passage, and several of the terms obscure. The general meaning is evidently as indicated.

<sup>8</sup> They could not well have been on the first floor (Kliefoth), and were not as probably skylights (Hengstenberg).



In front of the holiest place was an altar of wood 2 cu. sq.<sup>9</sup> and 3 cu. high, with base and sides of wood (vss. 22, 23). It had raised corners, but evidently not horns. In Solomon's temple it was of gold (1 Kings 7:48). This was either the altar of incense or the table of shew-bread. The former may not have stood within the temple until a later time.

Again, as in Solomon's temple (1 Kings 6:31), there were doors to the holy and the most holy places (vs. 23). The veil is a later arrangement. It is not quite certain whether there were two doors to each entrance or only one, but each of them was double-leaved (vs. 24). They were also ornamented with carved cherubim and palm trees (vs. 25).<sup>10</sup>



CAPITAL OF BRONZE COLUMN FROM BIBLICAL DESCRIPTIONS. (Restored by Ch. Chipiez)

[Perrot and Chipiez: *History of Art in Sardinia, Judæa, etc.*, Vol. I, Plate VII]

#### V. THE REMAINING BUILDINGS.

*The western building, 41:12, 13* (Fig. 1, H).—To the west of the temple area was the third square of 100 cu. Immediately west of the temple platform was the "separate place," *i. e.*, the open space of 20 cu. (Fig. 1, G) similar to the open spaces to the north and south. The remainder of this square was occupied by a building, whose inner measurement was  $70 \times 90$  cu., and whose walls were 5 cu. thick. The outer measurement was thus  $80 \times 100$ , which would exactly fill the remainder of the square. It is a little strange that this great structure, larger than the temple itself, should be

<sup>9</sup> The breadth is added in LXX.

<sup>10</sup> The עֲבִיִּים (vss. 25, 26) "thick beams" (R. V.) are quite uncertain. Gesenius favors the epistyle. Every commentator has a conjecture.

thus casually mentioned without any notice of its purpose. Hengstenberg and Schröder suppose that it was used for the offal and refuse of the temple. They suggest that such a large place would be necessary, as thousands of people spent often the whole day in the courts. It would be expected, however, that such a building would be in the outer court. Davidson safely conjectures that its uses were general.

*The priests' buildings, 42: 1-14* (Fig. 1, c, g, h, e, and d, f, k, i). —North and south of the temple were blocks of buildings lying between the wall of the inner court and the "separate place" of 20 cu. around the temple platform. They are mentioned as having a length of 100 cu. and a breadth of 50 cu. (vs. 2). These, however, were not the dimensions of a solid building, for there was a walk 10 cu. broad in front of them (vs. 4). The length of the chambers opposite the temple (L) was 100 cu., and the length of those toward the outer court (M) was 50 cu. (vs. 8). The walk of 10 cu. must then have been between these (K). Occupying the vacant space, not taken by the shorter wing of the chambers, was a fence (N) toward the outer court (vs. 7). This was probably higher than the wall of the inner court, and was erected to screen the chambers from view.

It is probable that these blocks of buildings were elevated somewhat (perhaps the one cubit of vs. 4) above the level of the inner court, for they were approached by an entry on the east side (vs. 9).<sup>11</sup>

These buildings were divided into cells, of which, like those in the temple structure, there were three tiers (vs. 6). The middle tier was narrower than that beneath, some space being used as a gallery or verandah, by which the cells were approached. The third tier again was narrower than the middle, for a similar reason (vss. 3, 5).<sup>12</sup> The galleries of the longer and shorter

<sup>11</sup> Schröder and Plumptre consider these buildings to have the entire size of 100 × 50 cu. The reasons against this are given above. Most commentators arrange them very much as in our figure, but they put the entrance way on the north side, a little private stair to the outer court. To what purpose were the elaborate guarded gateways, if access from the outer court were thus easy? Some such arrangement as indicated above seems more probable.

<sup>12</sup> So Orelli and Bertholet. This seems the best explanation of the somewhat obscure expressions. Davidson, Cornill, and others think only the third story (בִּשְׁלִישִׁים) was narrower.

blocks of buildings faced each other on the walk which ran between.

These cells served a double purpose. In them the priests were to eat "the most holy things" (vs. 13). These were the portion of the meal-offering that was not burned on the altar (Lev. 2:3, 10; 7:9, 10) and the flesh of the ordinary sin- and trespass-offerings (Lev. 7:6). In these cells also the sacerdotal vestments were to be kept, for the priests were to change their garments before going out to the court of the common people (vs. 14).

*The priests' kitchens, 46: 19, 20 (Fig. 1, O).*—The priests' portions of the offerings would need to be cooked. Kitchens were provided for that purpose in the rear of the buildings just described. The size of these kitchens is not mentioned, and our sketch is only suggestive. Some think they occupied the entire space west of the priests' buildings and as far as the outer wall. But kitchens 150 × 75 feet would seem to be unnecessarily large.



## THE JEWS IN BABYLON.

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THE Babylonian exile, in many respects at least, is the most pathetic, as well as the most significant, period of Israelitish history.

There had been two principal classes before the fall of Jerusalem. The first included those who had been honestly sincere in their devotion to the national God, Jehovah. These had been faithful to him under circumstances of the most trying character. They had seen ruin staring them in the face; they had realized that this must in some way be occasioned, or at least permitted, by their God; and yet their faith in him had not diminished. Jeremiah was the leader of the faithful few, and his disciples had stood firmly and consistently with him through the great catastrophe. These were they whose eyes had been opened to the fact that new methods were being employed by Jehovah, and that the development of the nation in the future was to lie along a line very different from that of its past history.

The second class included, perhaps, several groups. Of these one group was made up of those who were utterly indifferent to all religious matters; another, of those who had openly and avowedly served other gods; still another, of those who had secretly devoted themselves to the worship of other gods, although, ostensibly, they were still adherents of Jehovah; and then there was a fourth group, made up of those who pretended to entertain a profound faith in Jehovah, the God of the nation. They believed, or pretended to believe, that no catastrophe was to be expected, because Jehovah in past years had made promises to his people which he would unquestionably keep—promises with reference to the future of Jerusalem and the position of the chosen people among other nations. And besides, had he not in

former years again and again delivered the city from what seemed to be an inevitable fate? It was impossible to suppose that a god would forsake his own people and allow his own temple to be destroyed. At all events, in doing such a thing the god would acknowledge his weakness, as compared with the gods of other lands. It will be seen that the members of this second class, to whatever group they belonged, were monolatrists, rather than monotheists. Indeed, the doctrine of monotheism had not yet entered into the real life and thought of the people as a whole.

When the great event has happened, and the people of Jerusalem find themselves scattered in exile, the change is the greatest imaginable. From one point of view a greater revolution cannot be conceived. From another, it would seem to have been only a step higher in the wonderful evolution which was taking place.

The faithless Jews, those who belonged to the second class described above, who really did not know Jehovah, though possibly they may have imagined that they were in possession of such knowledge, do not experience serious difficulty in adjusting themselves to the new situation. It mattered not much to them where they lived. It mattered still less, perhaps, what god they might worship. In spite of the thousand years of patriarchal and prophetic history back of them, they had scarcely lifted themselves away from the habits of mind and the tendencies of thought, or from the pagan superstitions, of the nations around them. In other words, the differentiation which had been going on for ten centuries, the result of which was to separate and elevate a portion of Israel from the dense ignorance and the gross idolatry of the Semitic world, had not yet affected this, the lower portion of the Israelitish humanity. They were, therefore, as comfortable in Babylon as they had been in Jerusalem—perhaps more comfortable. To be sure, their national pride had been humiliated, but it was not difficult for them to transfer their affection to the god who had shown himself superior to their own god, Jehovah. They felt, therefore, that no time should be lost in lamenting the past; that Jehovah had shown himself unworthy of their affection and worship; that

those who would remain faithful to a god who had thus acknowledged his own inferiority were utterly without understanding, and deserving of reproach. In sneering tones they would reproach their brethren; and so great was the hostility of their feeling that they did not hesitate to buffet, and even spit upon, those who remained faithful to the old religion in this, the hardest period of its history.

The situation of the faithful Jews, those who made up the first class described above, was utterly different. These pious ones were so constituted that they could not bring themselves into adjustment with the new situation. Their days were spent in mourning the downfall of Jerusalem and the wreck of the holy temple. Their faith in Jehovah was still maintained, but it was a faith accompanied by despair. All that was beautiful in life had vanished. All that was bright had become dark. To them the only land was the land of Palestine, but this was in the hand of their conquerors. The holy city, the heir of the promises of all the past, was in ruins. The temple, representing as it did the traditions of a thousand years of worship, had been destroyed. Every conception of the religious life was thus rudely broken, and as yet there had been neither time nor opportunity for the growth of new conceptions in the place of the old ones. Their physical suffering must likewise have been great, because it was impossible for them to settle down into the new life.

Every hour would be a reminder of some lost privilege. Every morning and every night their hearts would go back to the beautiful city of which only the ashes remained. It was one of these faithful ones who sang on his way into Babylon the song recorded in Ps. 137:

By the rivers of Babylon  
There we sat down, yea, we wept,  
When we remembered Zion.  
Upon the willows in the midst thereof we hanged up our harps.  
For there they that led us captive required of us songs,  
And they that wasted us required of us mirth, saying,  
Sing us one of the songs of Zion.  
How shall we sing the Lord's song in a strange land?  
If I forget thee, O Jerusalem,



Let my right hand forget her cunning.  
Let my tongue cleave to the roof of my mouth,  
If I remember thee not ;  
If I prefer not Jerusalem  
Above my chief joy.

The sufferings of the faithful few were intensified because of the attitude of their own brethren on every side of them. They were pained by the fact that these, their brethren, had utterly forsaken Jehovah. But more than this, they reviled and dishonored his name ; and, besides, these reprobate Jews held up to reproach and bitter taunt the faithful ones whose misery was already greater than they could bear. Their sufferings are described most pathetically by the writer of Ps. 22 :

But I am a worm, and no man ;  
A reproach of men, and despised of the people.  
All they that see me laugh me to scorn :  
They shoot out the lip, they shake the head, saying,  
Commit thyself unto the Lord ; let him deliver him ;  
Let him deliver him, seeing he delighteth in him.

Be not far from me ; for trouble is near ;  
For there is none to help.  
Many bulls have compassed me :  
Strong bulls of Bashan have beset me round.  
They gap upon me with their mouth,  
As a ravening and a roaring lion.  
I am poured out like water,  
And all my bones are out of joint.  
My heart is like wax ;  
It is melted in the midst of my bowels.  
My strength is dried up like a potsherd ;  
And my tongue cleaveth to my jaws ;  
And thou hast brought me into the dust of death.  
For dogs have compassed me :  
The assembly of evil-doers have inclosed me,  
Like a lion, my hands and my feet.

But the greatest agony which they were called upon to experience was that which grew out of the apparent fact that Jehovah himself had really deserted them. What, after all, could be the explanation of this attitude of indifference and of actual hostility on the part of God toward his own people ? Had they, the

faithful ones, done that for which they thus suffered? Had they not been loyal to him through all those last, dark days of Jerusalem's history? Were they not even now holding themselves aloof from Babylonian influence on every side, and likewise from the entire drift of public sentiment among the Jews themselves? They were called upon to withstand, not only the opposition of the Babylonians, but that of their own brothers and friends. And yet, at the very time when most of all they needed the help of their God, Jehovah, he had seemingly absented himself. It was one of these heart-broken, yet still faithful, Jews who poured out his soul to Jehovah in the words of Ps. 22:

My God, my God, why hast thou forsaken me?

Why art thou so far from helping me, and from the words of my roaring?

O my God, I cry in the day-time, but thou answerest not;

And in the night season, and am not silent.

But thou art holy,

O thou that inhabitest the praises of Israel.

Our fathers trusted in thee:

They trusted, and thou didst deliver them.

They cried unto thee, and were delivered:

They trusted in thee, and were not ashamed.

This, then, was the situation in the period of the exile. The picture, if once we may be able to see it in its proper perspective, with all its clouds and shadows, is, in spite of the overhanging and dense darkness, very distinct and of clearest outline. What, now, is its significance, as interpreted by the prophets of the time? The meaning is at once so striking and so far-reaching as to make its presentation within a short space very difficult. Remembering for the moment that Jeremiah had already gained a clear conception of the doctrine of individualism, and that his conception of the new influence meant a covenant henceforth between Jehovah and the individual, rather than between Jehovah and the nation; remembering also that Ezekiel had gone a step still farther, and had formulated the doctrine of solidarity, the complement of Jeremiah's thought concerning individualism; we may ask ourselves the significance found by the prophets of the exile and the people in what must have seemed a complete

revolution of life and thought. Some of these points may perhaps be summarized and classified briefly as follows:

1. If the exile has come contrary to the wishes of Jehovah, and Babylon's gods are stronger than the God of Israel, it means a sore defeat for Jehovah and a practical acknowledgment that he is God only of a certain territory, and that within the bounds even of this territory he is not all-powerful. Such a view, though accepted at least by the masses of Israel, could not approve itself to the prophets and those who still had faith in the prophetic message. The alternative, therefore, must be, that the exile was a part of Jehovah's plan; that, after all, it was he who had sent them into captivity, and that he had done so because of failure on their part to obey his commands. The prophets, consequently, saw in the punishment which had thus come upon Israel a clear and definite punishment for faithlessness.

2. If, now, it was in accordance with Jehovah's will that all this had happened, it followed that Babylon and her gods were instruments in his hands to accomplish his purposes. Here, then, was the strongest evidence that had yet been given that Jehovah was God, not only of Palestine, but as well of the world, for the greatest world-power was his humble servant. The opportunity to present the omnipotence of Jehovah and his omniscience was a most fitting one. These were doctrines which were eagerly grasped by those who still maintained belief in Jehovah's strength.

3. It being evident that this Jehovah was something greater than a national God, the greatest nations being instruments in his hands, it followed naturally that the world itself was the result of his creative power. There could be but one such God in the universe, and of necessity the universe must have come from his hands. Such a God, moreover, must be a God of majesty and power, and with his residence no longer simply in Jerusalem. A larger horizon presents itself, which perhaps as yet appeals to a part only even of those who were most faithful.

4. Some explanation, however, must be found for the sufferings of those who had not sinned against Jehovah. As has been



seen, the greatest suffering was that of the faithful, and not that of the faithless, and yet the faithful had done nothing for which they should be punished. They were innocent, and yet sufferers. This was contrary to the philosophy of the past, in accordance with which it was generally understood that suffering could only be explained on the ground that the sufferer had been guilty of sin for which he was now being punished. The prophet, led by the Holy Spirit, discovers a new explanation for suffering—these faithful Jews are suffering vicariously. They are in Babylon, away from home and temple and fatherland, apparently deserted by God himself, enduring indescribable agony of heart and mind, because of the sins of others. But even more than this, they are suffering in order to make secure the future of Jehovah's kingdom and his cause on earth. They, after all, rather than the nation at large, are the agency constituted by Jehovah for introducing to the world Jehovah's religion. They are not guilty, they are not suffering punishment, except as that punishment has been incurred by the sins of others. Their time of recompense will come, and they will receive double for all they are suffering. It will be their glorious privilege to open the eyes of the blind and to open the doors of captives; through them the great purpose of Jehovah, as it stands connected with world-history, will be accomplished.

5. But in order that this may be realized Israel shall be redeemed and restored again to Palestine. The agent of this redemption will be Cyrus, whose power is already manifesting itself in the distance, and whose course is being guided by Jehovah himself in order that, when Babylon shall have been destroyed as a just punishment for her sins, Israel may be guided home to execute Jehovah's will in the world at large. In view of the magnitude and significance of this event, the exodus, great as it was in Israel's past history, will be forgotten. This return will be the turning-point in the history, not only of Israel, but of the entire world.

6. A new conception of God's relationship to Israel is obtained from the attitude which he has sustained toward the nation in this great calamity. There had grown up through the centuries

a superstitious confidence in God's disposition to protect the people and the city. It had come to be understood that Jehovah was pledged to Israel, and that, come whatever might, he would protect his people. This superstition, which doubtless seemed to be an exercise of great faith, involved a singular error—a forgetfulness of the conditional element in Jehovah's promises to Israel. This conditional element was formulated very definitely by Jeremiah, but the formulation had come too late to affect the mind of the people to any considerable extent. The great ideals of the future pictured by the prophets will be realized only if Israel will obey Jehovah's commands and do his will. No obligation rests upon Jehovah, if Israel is faithless to her part of the agreement. The exile itself furnished, therefore, convincing evidence that Jehovah would send punishment, instead of blessing, even at the cost of the holy city and the holy temple.

7. For the first time in Israel's history it was learned that Jehovah could be worshiped without sacrifice and without temple. Preparation, in part, had been made for this new and significant thought when, nearly a century before, there had been promulgated the book of Deuteronomy, in which there is prohibition of offering sacrifices at any point except in the city of Jerusalem, and in connection with which all the high places were destroyed. The possibilities of a spiritual worship are now for the first time seen. Indeed, if there is to be worship of any kind, it must be spiritual, and the closest and holiest communion between God and man may be secured without external form of any kind.

## THE LAST DAYS OF OLD JERUSALEM.

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1. *The city*.—It was unquestionably the temple which made ancient Jerusalem “the joy of the whole earth” (Ps. 48:2). The temple was the abode of Jehovah’s presence, the dwelling place of “the glory of God.” It was a shrine rather than a church, a house for Jehovah rather than a sanctuary within which Israel met to worship; for no Israelite ever thought of entering its sacred precincts except the priests and ministers anointed for that purpose.

The building was small, but very magnificent. Upon it Solomon had lavished all the art and beauty of Phœnician taste which the wealth and resources of the Hebrew kingdom could purchase. Cedar wood and purple curtains, golden utensils within, and brazen furniture without, with various gradations of sanctity assigned to the different apartments, all contributed to make the temple of Jerusalem one of the grandest shrines of antiquity, the costliest synagogue of the world. Solomon was the great builder of the nation. Those who came after him did little but repair what he had completed, and complete what he had begun.

The royal palace which he caused to be erected cost thirteen years of labor, besides many thousand talents of gold and silver. Within it there was an edifice called the “House of the Forests of Lebanon,” so named because the roof was supported by a multitude of cedar pillars resembling the forests of Lebanon. Within it also there was a “Hall of Judgment,” to which the king’s subjects repaired for justice and counsel. The throne on which the king sat in state was overlaid with fine gold and inlaid with ivory (*cf.* 1 Kings 7:7, 10; 10:18–20).

The fortifications of the city were strong and imposing. The ramparts and towers which David had begun Solomon completed,





WESTERN WALL OF JERUSALEM, WITH JAFFA GATE

From Mrs. Oliphant, *Jerusalem, the Holy City*

inclosing not alone Zion, but the entire city within strong and massive walls (1 Kings 11 : 27, LXX). Solomon also constructed aqueducts and reservoirs to provide water for his capital; while, in the country round, near and far away, he erected military posts for a protection to the city against the invasions of possible foes. Ancient Jerusalem, accordingly, was, by situation and adornment, one of the most, if not the most, beautiful and complete of oriental capitals.

2. *The city's history.*—To appreciate the condition of Jerusalem's "last days" it is necessary to know something of her history. During the 350 years of ancient Jerusalem's existence the city underwent many trying vicissitudes. The royal palace and the temple were repeatedly plundered, and the walls often required repair. Scarcely, indeed, had Solomon ceased to reign when schism rent the nation in twain, and left the little kingdom of Judah and its capital exposed to the merciless rivalry of the neighboring powers.

First (*ca.* 930 B. C.) came up Shishak, king of Egypt, who defeated Rehoboam, and humiliated the capital by stripping it of its richest treasures. For gold Rehoboam substituted brass (1 Kings 14 : 25–28). Against Jehoram (*ca.* 845 B. C.) came up the Philistines and Arabians, who carried away the treasures found in the king's house, together with his sons and his wives (2 Chron. 21 : 16, 17). The temporal losses were later made good by Joash, who also repaired the temple (2 Chron. 24 : 14). Again (*ca.* 780 B. C.) Jehoash, king of Israel, came up against Amaziah, and broke down 400 cubits of the northern wall of the city, capturing many treasures and receiving noble hostages from Amaziah as pledges of future conduct (2 Kings 14 : 13, 14). Uzziah, however, repaired the fortifications and supplied the towers with engines of war (2 Chron. 26 : 9, 14).

During Hezekiah's reign (727–698 B. C.) the city suffered severely at the hands of Assyria. Despite Hezekiah's good intentions to reform and fortify Jerusalem, Judah and its capital were reduced by Sennacherib to the condition of vassalage (701 B. C.). Heavy tribute was imposed. The treasures of the city which Hezekiah, only a few years before, had shown so proudly

to the embassy of Merodach Baladan, were extorted by the Assyrian as conditions of peace. At that time Hezekiah even cut off the precious metal from the doors of the temple and from the pillars in order to preserve the kingdom from utter collapse (2 Kings 18:14-16). Jerusalem, unfortunately, was never afterward able to recover itself, or replace its losses. Manasseh did a little toward fortifying the city of David on the west side, and repairing the altar of the Lord, but his resources were comparatively limited (2 Chron. 33:14-16).

In 609 B. C. also Jerusalem suffered a heavy drain upon its treasury. Pharaoh Necho came up from Egypt against the twenty-three-year-old king Jehoahaz, stripped him of his royal dignity, set Jehoiakim upon the throne in his stead, and put the land under heavy tribute to Egypt (2 Kings 23:35). And long before Jerusalem was able to recover from this stroke, Nebuchadnezzar of Babylon appeared before the gates of the holy city and forced Jehoiakim to serve him (2 Kings 24:1). Thus Judah, in these latter years, was like a ball tossed between the kingdoms of Egypt and Babylonia.

In 597 B. C. a far greater calamity overtook the Jerusalem-ites. The strongest of them were actually carried into captivity. The city was threatened with siege, but King Jehoiachin yielded just in time to save the capital from being stormed. Notwithstanding, he and his people were forced to suffer severe humiliation. Not only the king, but the princes (including Ezekiel and Daniel), the mighty men of valor, the craftsmen and smiths, in all ten thousand captives, together with most of the remaining treasures of the city, were carried to Babylon. The vessels of gold which Solomon had made were cut to pieces. Little of real value was left. The best of the people, the flower of the nation, its piety and worth, were exiled; only the weakest remained. Families were torn asunder, children being left behind (2 Kings 24:10-16). The king himself languished for thirty-seven years in Babylonian dungeons. This was Jerusalem's first captivity.

3. *The last days.*—By the "last days" we mean the period between the first and second deportations (597 and 586 B. C.). In place of Jehoiachin Nebuchadnezzar set Zedekiah upon



the throne—if Judah can henceforth be said to have had a throne. He ruled as vassal eleven years, the slave also of a fickle and impotent people. We know little of his sad career, except concerning the closing scenes of his pitiful end, when the curtain finally fell upon Judah's national history. From Jeremiah's writings, however, it is safe to infer that his entire reign was stormy and wholly undesirable. It is difficult for us who have never known the smart of defeat in war to realize the pangs of national death. The last two years of his reign were wretched and miserable.

Zedekiah began to rule at the age of twenty-one. Weak and irresolute himself, he was by nature unfitted for his difficult task. Indeed, the temper of the people was such that had a strong man been placed at the head of state affairs, he also would probably have failed in attempting peacefully to govern his subjects. The cooler heads had nearly all gone into captivity in 597. False prophets inflamed the weaklings who remained. The spirit of loyalty was lost. A kind of selfish individualism, closely akin to peasant autocracy, took its place. The people turned anarchists, and rebelled. The cruelty of Nebuchadnezzar exasperated them. Judgment was dethroned, and reason no longer consulted. The people thought only of revenge. They welcomed every rumor of revolt on the part of Babylon's vassal states with greatest enthusiasm. They never ceased clamoring for Zedekiah to rebel also. The nation was like two baskets of figs—one of which was good and the other bad—the good having gone into captivity, the bad being left behind (*cf.* Jer., chap. 24). Zedekiah at last yielded and renounced allegiance to the great king of the East. This was Judah's fatal blunder. The end was imminent.

4. *The siege and fall.*—The account of the siege and fall of Jerusalem is contained in 2 Kings, chap. 25, and Jer., chap. 52; but valuable information is also obtained from the book of Lamentations. The siege lasted one and a half years, or from January, 587, to July, 586. Nebuchadnezzar took up his headquarters at Riblah in north Lebanon. From there he dispatched his army to operate in the south. Vigorous measures

of defense were planned by Zedekiah (Jer. 33:4) before the army of Nebuchadnezzar arrived. At length, however, the city is invested. Jerusalem's inhabitants are filled with terror and consternation. The citizens of the country flee from the invading enemy in every direction. Zedekiah anxiously looks to Egypt for help (Lam. 4:17). Meanwhile, Jerusalem's warriors resist to the uttermost. The walls are strong, and, accordingly, the Babylonians fail in securing an entrance. A considerable period of time passes, and still Egypt fails to come to their rescue. The siege is pressed with greatest vigor. Hope in Jerusalem is about to yield to despair, when the long-looked-for help from Egypt arrives. Pharaoh Hophra is seen approaching. Universal shouts go up. The people are more than jubilant. The army of Nebuchadnezzar is forced to raise the siege. The joys of Jerusalem are unbounded. They consider the crisis over. The gates are opened, and people again pass in and out as of old. Judah's refugees repair to the capital for safety. The Egyptians and Babylonians have engaged in battle (Ezek. 30:20-26).

One man in Jerusalem, however, does not rejoice. It is the prophet Jeremiah. He alone sees the inevitable issue of events. He knows full well that the enemy will presently return and renew the siege. He warns his fellow-citizens, but is only laughed to scorn, and threatened with violence if he does not keep silence. Still, with raised voice, he protests that, though the Egyptians should smite the entire army of Nebuchadnezzar, and there remained but wounded men among them, yet should they rise up every man in his tent and burn the city with fire (Jer. 37:10). And he was right, for the Egyptians were soon routed, and the siege was resumed.

A sad story remains to be related. The resumption of the siege was so sudden and unexpected that little or no extra preparation had been made. A new enemy, accordingly, soon appeared—want! Famine confronted the prisoners of the capital. The granaries were gradually exhausted. At first only the poor, but later the middle and upper classes also began to realize that supplies were low. Faces became so emaciated that they

could no longer be recognized (Lam. 4:8; 5:10). Priests and elders gave up the ghost in the city (Lam. 1:19). Babes died upon their mothers' bosoms (Lam. 2:11, 12, 19). Tender-hearted parents, forced through starvation, saddened their own offspring (Lam. 4:10; 2:20). People sat in despair, wishing for death. Strong men became frenzied, and wandered about the city to murder and destroy (Lam. 4:14). Jeremiah's policy, to surrender and live, is still contemned; he himself is thrown into a dungeon, where he is kept prisoner till Jerusalem is captured; yet Jeremiah is by far the truest patriot the nation has left. He remains loyal to Jehovah—the central figure of Jerusalem's end. As Kittel remarks, he is "the bright evening sun which with its golden beams sheds a glory over Judah as it sinks into the night."<sup>1</sup>

The city had been invested on the tenth day of the tenth month of Zedekiah's ninth year, and on the ninth day of the fourth month of his eleventh year the Babylonians broke through the wall and entered the city (2 Kings 25:1-4). Panic seized the more than half-starved inhabitants who survived when they beheld their fate. Jerusalem's warriors, however, succeeded in escaping by way of the king's garden. The king himself, with a guard, makes a sortie by night in the direction of Jericho, but is pursued by Chaldeans and overtaken in the plain. He is carried to Riblah to Nebuchadnezzar. There they pronounce judgment upon him, slay his sons in his presence, make blind his eyes, bind him in fetters of brass, and carry him to Babylon. The city is given over for a month to the plundering troop of the enemy. Nebuzaradan is commissioned to burn the temple and the palace, and raze the fortifications to the ground. He fulfils his master's commands. The temple is burned, and the walls are thrown down. The few remaining treasures of the city, the brazen pillars and the sea of brass, are taken away (2 Kings 25:8-13). The surviving inhabitants are made prisoners of war, and carried to Babylon. Only the very poorest of the city are left to dress the vineyards and cultivate the fields. The chief priest, Seraiah, and the second priest, Zephaniah, and other

<sup>1</sup> *History of the Hebrews*, Vol. II, p. 385.



officers of the temple are brought to Nebuchadnezzar, and there executed in his presence, in the land of Hamath. The total number of those deported is stated in Jer. 52: 28-30 to have been 4,600; but, inasmuch as this passage is omitted from the Septuagint version, it is not of absolute authority. Nebuchadnezzar's mission, however, was complete. The city was wholly destroyed. The temple was made utterly desolate. Then was fulfilled that which was spoken by Micah the prophet who predicted 150 years before: "Therefore shall Zion for your sake be plowed as a field and Jerusalem shall become heap, and the mountain of the house as the high places of the forest" (Mic. 3: 12).

Over in Babylon the anxiety of those already in exile concerning the fate of Jerusalem was most intense. The prophet Ezekiel, whose mission it was to comfort and pacify his brethren, received the most remarkable revelations concerning the final catastrophe. He saw the "glory of God," in a succession of visions, gradually departing from the temple and quitting the city.

First he beheld it in the temple, outraged by the abominations which were committed in its very presence (Ezek. 8: 4-18). Next he saw it leaving its accustomed place in the holy of holies: "Then the glory of the Lord went up from the cherub, and stood over the threshold of the house: and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory" (Ezek. 10: 4; *cf.* 9: 3). Finally he saw it departing from the sanctuary altogether, abandoning the polluted place to the enemy, as being fit only for destruction: "Then did the cherubim lift up their wings and the wheels beside them: and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (Ezek. 11: 22, 23).

Thus departed the glory of Jehovah from the temple, and with it perished the ancient city of Jerusalem.

## METHODS OF SUNDAY-SCHOOL TEACHING.

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IN Sunday-school teaching, as in all intelligent self-directed work, method is subordinate to purpose. But it by no means follows that method is unimportant. A good method consists simply in such an adjustment of means to the existing conditions as is conducive to the attainment of the end in view. If the end is important, such adjustment is inferior in importance only to the end itself. Method, we have said, using the term generically. But it would be more exact to speak of methods in Sunday-school teaching. For the pupils of our Sunday schools cover so wide a range of age and intelligence, and the study of the Bible itself includes so many different specific kinds of study, that it is highly improbable that the same method is equally adapted to all classes and all subjects. Nor is it good pedagogy to leave the choice of method to chance or the mere instinct of the teacher. A "natural teacher" will accomplish much by any method, and will to a certain extent instinctively adjust his method to the particular problem presented by a given lesson and a given class. But not all teachers are "natural teachers," and even for those that are such, instinctive, unreflecting adjustment of means to end can hardly do the work of reflection and intelligence. Sunday-school teaching is a work of too much importance to be done with any less than the most intelligent possible adjustment of methods to existing conditions and ends in view.

What, then, are the possible methods of Sunday-school teaching? Leaving out of account for the present the very youngest scholars, those who cannot yet read or write, we may name four methods which singly or in combination may be employed in Sunday-school teaching: the recitation method, the conversation method, the lecture method, the seminar method.

The recitation method presupposes the assignment of specific tasks and the report of the pupil upon those tasks, either orally or in writing. It naturally implies a text-book or something equivalent to it. Such a text-book may be the Bible itself, portions of which are committed to memory and recited in the class. It may be a "lesson quarterly" containing questions to be studied at home and answered in class. It may be some book on biblical history or biblical teaching in which the content of the Bible is presented in a form for study and recitation. Recitation may be oral or written, or partly one and partly the other. The central aim, intellectually speaking, of the recitation method is to induce the pupil to study the lesson before coming to the class, and the chief use of the lesson-hour, again speaking from the intellectual point of view, and ignoring, though by no means undervaluing, the spiritual and religious aim which is dominant in the whole process, is to hear the pupils' answers, approving those that are right and correcting those that are wrong. The work of instruction, in the exact sense of the word, is reduced to a minimum by such a method strictly applied. The teacher is not so much an instructor as a quiz-master, though by no means necessarily in an offensive sense of the term. His duty is not so much to teach the pupil as to see that the pupil learns what is set him to learn. The great advantage of such a method is that, given a good text-book and a faithful application of the method, the pupil is sure to get some real and valuable information, some weekly addition to his store of biblical knowledge. Nor is the function of the teacher a menial one. To induce the pupil to study, so to conduct the lesson-hour that he will be interested and ambitious to prepare his lesson beforehand, and that the recitation of it will be interesting and illuminating, setting the facts in clearer light and impressing them more deeply on his mind—all this is work which is much above the menial level, and may tax to the utmost the ingenuity and ability of even a bright and earnest teacher.

The chief dangers of such a method are two. On the one side there is the danger of a rigid, mechanical, unsympathetic way of employing it. A Sunday-school teacher—the same danger



exists in the teaching of arithmetic and geography—who comes to his work with no knowledge of the subject beyond that contained in the specific lesson assigned in the text-book, who has no insight and no outlook, may indeed put the questions set down to be answered, or call for a recitation of the matter assigned to be learned, but he can never be a true teacher. No amount of strictness in enforcing set tasks can supply the place of enthusiastic interest in the subject and the pupils. Such interest and enthusiasm are especially needful in Sunday-school teaching, where the things taught depend so much for their effectiveness on the spirit in which they are taught, and where even the retention of the pupil in the school is often dependent, not on parental authority, but on the maintenance of his interest in his work.

But an even greater danger, and one which is much oftener realized in experience, is that the recitation method shall prove ineffective through a lax and unskilful use of it. In multitudes of classes in which this method is supposed to be employed, the class being supplied with a text-book and the text-book itself being constructed for this method and for no other, there is scarcely a pretense of real study beforehand, or of real recitation in the class. The teacher does not expect the pupil to prepare the lesson beforehand; and the pupil does not disappoint the teacher's expectation. If the lesson calls for written answers, the teacher neither has such answers read in the class nor examines them afterward. If there are questions to be answered orally, these are read off to the class in general, not addressed to any particular pupil; they are answered by the one or two pupils in the class whose general biblical knowledge enables them to make an extempore reply, and the exercise closes with a few earnest remarks of a religious purpose, the force of which is largely lost because they have no root or basis in the questioning and answering that have preceded, and there has been no preparation of the soil of the mind to receive spiritual truth. Anything much more profitless than this, more calculated to discourage study and to give to the pupils a

distaste for the Sunday school, for the study of the Bible, and for the Bible itself, it would be hard to devise.

The fault, however, lies in both these cases not chiefly in the method, but in the unskilful or negligent employment of it. The recitation method, either alone or as the chief element of a combination of methods, is the best yet devised for pupils between the ages of eight and sixteen. What is needed is intelligence, enthusiasm, conscientiousness in the employment of it.

The distinctive characteristic of the conversation method is that it substitutes extempore questioning and discussion for the assigned tasks. Instead of finding out what the pupil has already learned, the teacher sets him to thinking and studying on the spot, leads him by a Socratic process of questioning to perceive the facts, and to see the truth in the lesson as he could not have seen it beforehand. The teacher in this case *teaches*, not simply hears the pupil recite.

In the hands of a skilful teacher this method can be made both very attractive and very instructive, even for a class which has not studied the lesson at all beforehand. But this very fact suggests one of the dangers of such a method. Because it can be used without previous study on the part of the class, because it is more interesting than the hearing of recitations, there is a constant tendency on the part of the pupils to neglect preparation, and on the part of the teacher to allow them to do so. And when this danger is actually realized, it easily opens the door for another, viz., the degeneration from real Socratic instruction into mere desultory conversation. The lack of preparation on the part of the pupil makes impossible the best kind of teaching. The teacher is first compelled and then contented to move on the mere surface of the matter, and the method, at first resorted to in order to make the exercise more interesting than a recitation, ends by being more dull and more unprofitable than the most rigid kind of reciting. Almost any person of wide observation in Sunday-school work must have seen illustrations of precisely these results.

The way of escape from these dangers of the conversation method is obvious. It ought never to be used singly and

alone, save for a class of adults, who for some reason cannot be induced to study the lesson beforehand. In such a case a skilful teacher can compel his pupils to study with him for the hour of the class-meeting, though they will not do it beforehand, and may, by constant watchfulness, keep the work from degenerating into desultory discussion of unimportant or irrelevant matters. But for a class made up of pupils capable of being induced to study beforehand, the conversation method should always be accompanied by some elements of the recitation method. The pupil should have definite work to do beforehand and should be given an opportunity to show that he has done it. This may be accomplished in various ways. The simplest way, and perhaps the poorest, is to divide the hour, spending a part of it in recitation, a part in discussion. Another method which a skilful teacher may use is in the course of discussion to test the pupil's preparation and thus stimulate him always to come prepared. Still another way, of which much more use might be made than is usually the case, is to assign certain questions beforehand to be answered in writing. In this case it is indispensable that the teacher should read these answers, and hand them back with suggestions and corrections to the pupil.

These and other means which will suggest themselves to ingenious teachers may be employed to stimulate and guide the pupil in his study outside the class-hour, and so to prevent the intellectual and moral degeneration of the class-work.

What has been said sufficiently indicates that neither the recitation method nor the conversation method is satisfactory alone, but each requires complementing by the other, and that neither method alone, nor both methods together, can be successfully employed without common sense, industry, ingenuity, and sympathy on the part of the teacher.

*(To be continued in the next issue.)*



## THE MESSAGES OF EZEKIEL TO THE HUMAN HEART.

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EZEKIEL was a seer. God spoke often to him through visions. He received his commission as a prophet through an elaborate and, from an artistic point of view, almost grotesque apocalypse of cherubim. He preached repeatedly through symbols. He delighted in allegory and weird mythology. He emphasized ritual and ceremony, and gave an elaborate program for the outward form of Israel's religious life. He was a priest and exhibits the tendencies of a solitary theologian. His writings thus are often obscure, dull, and uninteresting from repetition and a suppression of the human element and of pictures of real life. God is introduced working almost mechanically in his visions of the future. Yet, in spite of these facts Ezekiel speaks powerfully to man, and I have been asked by the editors of the *BIBLICAL WORLD* to give his messages to the human heart.

The first of these messages is found in Ezekiel's conception of God, which is grand and thrilling. In the wonderful vision of the cherubim<sup>1</sup> the divine transcendence is clearly emphasized. We behold an omniscient, omnipresent, and omnipotent being, of inexpressible majesty and glory. We are lifted into an inspiring realm of metaphysical thought, finely expressed, for example, in "Faber's Hymns of God and the Most Holy Trinity":

Timeless, spaceless, single, lonely,  
Yet sublime Three,  
Thou art grandly, always, only  
God in unity!  
Lone in grandeur, lone in glory,  
Who shall tell thy wondrous story,  
Awful Trinity?

<sup>1</sup> Chap. 1.

Speechless, without beginning,  
 Sun that never rose,  
 Vast, adorable, and winning,  
 Day that hath no close !  
 Bliss from thine own glory tasting,  
 Ever-living, everlasting,  
 Life that never grows !

These thoughts we need. It is a fashion now to decry them as useless imaginings, mere verbal expressions, adding nothing to our knowledge. They are, however, a help to a real understanding of God. They make an appeal to our religious nature, and Ezekiel has given them, under Old Testament limitations, in his complex description of the cherubim. The prophet then advances the great truth that "Jehovah in all his action is self-centered, the supreme motive of all his dealings with men, whether in mercy or in judgment, being the manifestation of his own Godhead." This is expressed in the oft-repeated phrase: "And ye shall know that I am the Lord."<sup>2</sup> All of Jehovah's acts are for his name's sake. In the glorious promise of the future he says: "I work not for your sake, O house of Israel, but for mine holy name."<sup>3</sup> The Creator is thus exalted above the creature; the first, primary end of all divine action is in God himself. The manifestation of his name or his glory is the object sought. This doctrine may be made repellent, as though God were selfish, but in the light of the divine character it becomes our greatest joy and consolation. It is far better for man that he should be dealt with for the sake of God, for the sake of the manifestation of the divine wisdom and love in which the divine glory consists, than for the sake of any good that may be found in him. This fact Ezekiel apparently felt very strongly, and he justifies the position by touching pictures of divine love and compassion. The background of these pictures is the sin and apostasy of Israel. No previous prophet equals him in his delineation of the sinfulness of the chosen people. The earlier prophets saw in the beginnings of Israel a golden age of communion with Jehovah. Ezekiel saw nothing good in their entire past. From the first and all through their history they

<sup>2</sup> 6:7; 7:4; 11:10, 12, etc.

<sup>3</sup> 36:22; cf. 20:9.

had been a perverse and ungrateful people, yet they were to be saved. After the judgment through which they were passing would come the divine redemption. These facts are reiterated in many discourses, but are especially brought out in the beautiful allegory of the abandoned babe, taken, nourished, reared, and wedded by its benefactor. Here the love of Jehovah especially shines forth. Israel had had nothing in the past to recommend her, and yet Jehovah had entered into covenant with her, lavished favors upon her, making her his bride. She, however, played the harlot, and, though the judgment of an adultress must be inflicted upon her, yet in the end a new and everlasting covenant is to be made, and she is to be forgiven for all that she has done.<sup>4</sup>

Ezekiel thus repeats, deepens, and intensifies the story of love given by Hosea, since Israel's sin is not only the infidelity of an unfaithful wife, but with this infidelity the base ingratitude of an unfilial foster-child; yet all this heinousness is forgiven through the gracious purpose of Jehovah for his own glory. Another picture of divine love is seen in the appearance of Jehovah as the good shepherd restoring Israel unto himself. "For thus saith the Lord God: Behold! I myself, even I, will search for my sheep and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day." "I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."<sup>5</sup> Thus the love of God is wondrously taught by Ezekiel.

No prophet also equals him in his message of hope. Through divine grace the dead may live. This appears in the vision of the valley of dry bones.<sup>6</sup> While primarily concerned with a national resurrection, this vision shows that, however past redemption a man may seem from a human point of view, yet God, by his gracious spirit, can still save. His sovereign grace is irresistible. I know of nothing equal to this to comfort a father

<sup>4</sup> Chap. 16.

<sup>5</sup> 34: 11 f., 16.

<sup>6</sup> 37: 1-14.



or a mother in reference to the ultimate reclamation of a wayward child. This same blessed hope of final salvation is suggested even more clearly in Ezekiel's promise of the restoration of "Sodom and her daughters." These cities of the plain in the Old Testament are not only examples of those most deserving divine judgment for their wickedness, but also of those who have incurred such judgment and have been utterly destroyed; and yet Ezekiel predicts their restoration along with that of Israel."<sup>7</sup> This proclaims a purpose of divine salvation reaching unto the uttermost.

"Ah! grace into unlikeliest hearts,  
It is thy boast to come,  
The glory of thy light to find  
In darkest spots a home."

Christ not improbably had in mind this reference to Sodom when he stated that it would be more tolerable for the land of Sodom than Capernaum in the day of judgment.<sup>8</sup>

These restorations are accomplished directly by God. He causes breath to enter the dry bones and clothes them with flesh. A complete change of nature is also wrought through him, for he says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them; and ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God."<sup>9</sup> Thus Ezekiel teaches that all future redemption is a divine act. The sinner cannot save himself. God is the author of his salvation. This is a truth recognized by the heathen. Plato puts it in the mouth of Socrates, who, in reply to the assertion of Alcibiades that one may avoid the inordinate motions of his own mind by his own will, said: "Thou speakest not rightly, say if God will." Seneca says: "Our corrupt nature has drunk in such deep draughts of iniquity, which are so far incorporated in its bowels that you cannot remove it save by tearing them out." And he also says: "No man is able

<sup>7</sup> 16: 53 ff.

<sup>8</sup> Matt. 11: 24.

<sup>9</sup> 36: 26-28.

to clear himself; let someone give him a hand; let someone lead him out." Ovid joins in the same confession: "If I could I would be more sane. But some unknown force drags me against my will. Desire draws me one way, conviction another. I see the better and approve. The worse I follow."<sup>10</sup> Paul and Ezekiel also are strikingly alike in their teachings. "The same conceptions and the same order belong to both: forgiveness, regeneration, a new heart and spirit, the spirit of God as the ruling power in the new life, and the issue of this the keeping of the requirements of God's law."<sup>11</sup>

Such is the wonderful gospel of Ezekiel. God forgives, regenerates, and maintains the people in their new life with him. But, while Ezekiel thus magnifies the divine part in salvation, he lays not less stress upon the human. He thinks of no individual being saved without individual effort, and no prophet enforces more strongly the doctrine of human responsibility. This is his second great message. Man's destiny is determined by himself; if he is lost, it is his own fault. This truth the prophet approaches from the side of divine judgment and to justify the ways of God to man. He repudiates the teaching that man is condemned for any sins but his own, and declares that whenever the wicked shall forsake his evil ways he shall live and not die.<sup>12</sup> The iniquity of a father shall not condemn a son, neither shall a father's righteousness save a child. Everyone shall be judged according to his own ways. Thus the freedom of the human will is emphasized, and the prophet who represents the new heart as a gift of God likewise proclaims: "Return ye, and turn yourselves from all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live."<sup>13</sup> Man also is responsible not only for his own fate, but may likewise be responsible for the fate of others. This fact appears in the

<sup>10</sup> These references to classical authors are from BUSHNELL'S *Nature and the Supernatural* (New York, 1859), pp. 243 f.

<sup>11</sup> DAVIDSON'S *Commentary on Ezekiel*, p. 266. <sup>12</sup> Chap. 18. <sup>13</sup> 18: 30-32.

discourse concerning the watchman, of whom, if he fail to warn the people, the blood of those who perish will be required. This teaching of Ezekiel is usually applied, most properly, to ministers of the gospel. There is no more heart-searching and fundamental charge to the ministry of Christ than Ezek. 33: 1-9. "What is called the preaching to the age may be a very poor and empty thing if it is forgotten that the age is made up of individuals each of whom has a soul to save or lose. What shall it profit a man if a preacher teaches him how to win the whole world and lose his own life? It is fashionable to hold up the prophets of Israel as models of all that a Christian minister ought to be. If that is true, prophecy must be at least allowed to speak its whole lesson, and amongst other elements Ezekiel's consciousness of responsibility for the individual life must receive due recognition."<sup>14</sup> But this responsibility is not confined to Christian ministers. It belongs not less to parents, to teachers, to brothers and sisters; indeed to all men. Every man has an influence upon which the eternal destiny of some individual may depend. In some degree each one of us is responsible for the fate of a brother-man.

To Ezekiel's feeling of human responsibility we may attribute the closing visions of his book. Chaps. 40-48 contain probably a program for a new constitution for Israel. In spite of the prophet's assurance that Jehovah would give his people a new heart, enabling them to keep his judgments and do them, he still evidently felt very strongly the necessity of an institutional life whereby the people might be kept in the way of holiness. Such concern may appear paradoxical in view of their inward transformation. But it illustrates rather the breadth of vision of the prophet. Although redemption was a gift of God, although Israel was to stand forever secure, the hosts of Gog and Magog not being able to prevail against her, yet this future demanded on Israel's part a reconstructed system of worship and of civil life which should guard against the mistakes and sins of the past. Jehovah, although loving, gracious, and forgiving, was not a God to be worshiped and revered with carelessness and

<sup>14</sup> *The Book of Ezekiel*, by REV. JOHN SKINNER, M.A. (New York, 1895), pp. 302 ff.



unconcern. Great stress, therefore, was laid by the prophet upon form and ceremony. The history of Judaism shows that, while this tendency was providential and preserved the Jewish church during the troublous centuries from the restoration to the advent of Christ, yet it led in the end to a decay of spiritual worship. In spite, however, of this fact, we must recognize the great truth taught by the prophet in his scheme for the future, that a regenerated life, whether of an individual or a nation, must find expression in institutional forms.

Ezekiel gives thus two great messages for the human heart. The first is that the infinite God will accomplish for his own glory the salvation of man; the second, that man's salvation depends upon his turning unto God. Do these messages appear contradictory? They were not to the prophet and are not in human experience. The heart of man receives and rejoices in them both.

## The International Sunday-School Lessons.<sup>1</sup>

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### I.

AUGUST 6. THE NEW HEART, EZEK. 36: 25-36.

1. *The prophet Ezekiel.*—The most interesting figure of the earlier period of the exile is Ezekiel. Descended from a priestly family, and probably for some years in actual service in the temple at Jerusalem, he had been carried away at the time of the first deportation in 597 B. C., and spent the remainder of his life among the scattered exiles in Babylonia. His home was with one of the colonies at Tel Abib, "corn-hill," on the Chebar, probably one of the canals of the province. In 592 B. C., five years later, he received his prophetic call, and from that time discharged toward his exiled countrymen the duties of a pastor, or "shepherd," to use his favorite word. For this task he was peculiarly fitted. To the priestly experience of his earlier life he added the temper and enthusiasm of a prophet. To such an extent are the characteristics of Jeremiah's teaching embodied in his utterances that one is tempted to believe he must have listened in Jerusalem to the preaching of that notable prophet, the embodiment of the deuteronomic covenant, and the great reformation under Josiah. At all events, Ezekiel performed for the expatriated Jews in Babylonia the service which his older contemporary rendered the remnant in Judea, before he was carried away by the refugees to Egypt.

2. *The book of Ezekiel.*—With a continuity and order which characterize none of the other long prophetic books, this volume preserves the record of Ezekiel's pastoral activity for a quarter of a century. The first section (chaps. 1-24) includes the utterances of the period preceding the fall of Jerusalem. After the first deportation, in which King Jehoiachin was removed to Babylon, and in which Ezekiel himself was exiled, it was the well-nigh universal expectation, both of the inhabitants of Jerusalem and of the Jews who had been deported, that all the banished would soon be restored. Against this false hope both Jeremiah and Ezekiel protested, the one in Jerusalem, the other in Babylonia. It was the message of both prophets that still further chastisements must fall on the nation for its sin. Such is the tone of

<sup>1</sup>The chief value of these studies will be found in a careful use of the questions which constitute the last division in each case. The other material is valuable only in so far as it is an aid to their use.

these chapters, and, as may be imagined, their message was received with incredulity and disfavor, even approaching personal violence. From the fall of Jerusalem in 586 B. C. till the news reached the prophet (33:21), he seems to have kept silence on the condition and prospects of the people, and to have used the time in the arrangement of the oracles against the nations (chaps. 25-32). After the fugitive from Jerusalem announced its fall, Ezekiel devoted himself to the task of restoring confidence and kindling hope in the hearts of his countrymen, to whom the dreadful news had come as a shock almost too great to bear. Chaps. 33-39 contain assurances of the redemption and restitution of the people to their ancestral home, and in chaps. 40-48 there is presented the vision of an ideal theocracy with its reconstructed temple.

3. *Defiance and promise.*—In the third section of the book (chaps. 23-39) are contained certain pictures of the restored nationality. The first of these (chap. 34) contrasts the former unworthy rulers ("shepherds") of the people with the future ideal monarchy. The second (chaps. 35, 36) declares that Israel's hereditary enemies shall be punished, and the sacred land shall be fertile, purified, and an eternal possession for Israel. The third (chap. 37) describes the reawakening of the nation to life. From the second of these pictures the present study is taken. The Edomites were the most savage and relentless of the enemies of Judah in the day of its distress. The short prophecy of Obadiah describes the wild joy with which these neighbors beheld the downfall of the city. Among the mournful strains of the exiles in Babylon is heard the cry for vengeance upon Edom (Ps. 137:7), and even with the hope of a Messianic king is mingled the glad vision of his arrival drenched in the blood of Edom (Isa. 63:1-6). It is the assurance of such a retribution upon these foes that Ezekiel brings to the exiles to persuade them that there is yet a future for their race (chap. 35). The Edomites had claimed the holy land as their possession (35:10; 36:2). But the message of God is sent to the land that it shall be swept clean of the oppressor, it shall be given unusual richness and fertility, and shall be once more inhabited as in the olden days (36:1-15). It was not because Jehovah was unable to protect his land, but because the people themselves had defiled it with their evil deeds and idolatries, that he scattered them among foreign nations as exiles (36:16-19). But even in other lands they still represented Jehovah in some sense, and therefore for his own sake—not because they have merited his love, but because his honor and dignity demand it—he will restore them.

4. *Cleansing and renewal.*—The people in Babylonia were living among heathen influences. They were therefore looked upon as having contracted defilement. A special purgation must be made before they could be fit to dwell in the purified land. Jehovah, says the prophet, will sprinkle them with cleansing water. By this figure reference is made to the custom of sprinkling with a purifying water



those who contracted unusual defilement (see Numb. 19:9-18). Their impurities included moral shortcomings and idolatry. But the root of their trouble had been their stubbornness. They had obstinately refused to listen to the divine warnings presented by the prophets. What they most needed was a new heart and spirit, the former denoting disposition, nature; the latter, purpose, will. The stone which they had in place of a heart should be removed, and a new nature and purpose should be given them. In such a renewed nature the divine Spirit could dwell, and the result would be obedience. Restoration to the land and to the old relationship with God follow as promises. The old sins no longer corrupt, and their consequences cease. Famine, which so often followed disobedience, is no longer to be feared, either as a visitation or a cause of taunting by their neighbors. Remembrance of the disgraceful past shall bring the keenest sense of self-reproach, and utter loathing of the old unholy life. All this Jehovah will do for his own sake. They have not merited it, but his majesty demands it. He satisfies himself in saving them. The empty cities, left desolate by the Babylonian armies, shall be rebuilt and peopled. The land that was so swept by destruction that passers-by were astonished shall equally surprise the beholders by its beauty. The nations which survive the divine judgments shall recognize the work of God in the restoration of Zion.

5. *Questions.*—(1) In what country and period did Ezekiel live? (2) What was his mission? (3) Of what approaching calamity did he warn the exiles in the earlier years of his ministry? (4) After the fall of Jerusalem how did he seek to encourage them? (5) Against what nation did he utter threats of punishment? (6) What did he promise regarding the land of Judah (36:1-15)? (7) Whose fault was it that the people had been scattered (36:16-19)? (8) What is the meaning of the figure of sprinkling clean water upon them? What Levitical practice is referred to? (9) From what two kinds of sin did they need cleansing? (10) What is the difference between "heart" and "spirit" in vs. 26? (11) Is it possible for God to bestow a new heart without coöperation on the part of the one who receives it? (12) Which is the greater blessing, to be saved from sin or from the consequences of sin? (13) Can the Spirit of God dwell in any other than a transformed nature (vs. 27)? (14) What six temporal blessings were promised Israel (vss. 29, 30, 33-36)? (15) What mental condition should follow (vs. 31)? (16) What reason is given for this restoration and renovation (vss. 22, 32)? (17) Were these promises literally fulfilled? If not, have they been spiritually fulfilled? Which is the greater fulfilment? (18) On what condition may one receive a new heart today? (19) What relation does this teaching regarding the new heart bear to the New Testament doctrine of regeneration?

## II.

## AUGUST 13. EZEKIEL'S GREAT VISION, EZEK. 37: 1-14.

1. *The prophet's task.*—The spiritual interests of the world were involved in the task to which Ezekiel set himself, that of keeping alive in the hearts of his countrymen the hope of restoration to Judah, and a renewed national life. He was well aware that the best elements of the Jewish race had been brought to Babylon, and that in comparison the remnant left in Palestine was of small account. In the despair that followed the news of Jerusalem's fall the people gave up the expectation of return and settled themselves to the various careers which the East offered them. Presently success began to crown these efforts, and gradually the remembrance of Zion faded from their minds. It was this danger which the prophets endeavored to meet by the assurance that Israel's mission was not yet achieved, and that it could be accomplished only in Judah. If such voices had been silenced, it is difficult to see how the world's spiritual hopes could have been realized. The nation dead in its exile must be brought to life again. This is the promise contained in the present study.

2. *The nation's revival.*—It is not difficult to understand the frame of mind of the most thoughtful among the Jews in Babylon. There was apparently no hope that they could go back to Jerusalem. The policy of Assyrian and Babylonian kings had not been such as to encourage expectations of that character. Even if they should go back, there was nothing left in Judah to make it desirable as a home. The national life was dead. Dry, lifeless bones alone remained. It is by the figure of such a vision that the prophet makes his appeal once more to these discouraged Jews, lapsing rapidly into the still more dangerous condition of contentment with life in the East. The vision was that of a plain or valley covered with human bones. They were not those of the recently slain, but of those long dead. They were white and bleached. In this prophetic ecstasy the divine voice asked if there was hope that these bones could live. There was no indication that they could, yet the question implied at least a possibility, and the prophet answered: "Thou knowest." Then came the command to prophesy that they should again live. It must be recalled that "prophesy" carries the meaning "preach" as well as "predict." It was by the prophet's task of preaching that the new life was to come. As Ezekiel fulfilled the command of the divine voice, there was a shock, a sound of rushing fragments, and bone joined itself to bone, while flesh covered them once more. Still there was no life in these bodies. Again the divine voice bade him prophesy to the wind. Here the meaning of the word is clearly exhortation or entreaty, an important element in prophesy. The double meaning of "wind" and "spirit" is also apparent. At his word life came to the inanimate multitude, and they stood up, a great host. This vision was the prophetic reply to the despairing lament of the people. Once more the figure changes,

and now it is promised that even those in their graves shall rise and return to Judah. Such wonders should indeed prove the power of God manifested in their national life. It is clear that throughout this section, both in the reference to the refreshing and animating of the dry bones and to the opening of the graves and the emergence of the dead, the thought moves wholly in the region of national restoration and not of individual resurrection. The prophet has no expectation that those Israelites who are dead will be revived to go back to Zion, but that the nation as such, in the persons of those living or their children, will repossess the ancient land. Both figures are applicable to individual resurrection as taught later in Jewish circles, but clearly the prophet has only a national revival in mind.

3. *Questions.*—(1) What was the feeling of the people regarding the future of the nation? (2) How did this affect the prospects of the true religion? (3) To what task did Ezekiel set himself? (4) What did the people say of themselves as a nation (vs. 11)? (5) How did the prophet endeavor to answer this feeling? (6) Note the prophetic ecstasy implied in the expression, "The hand of the Lord was upon me" (vs. 1). (7) What did Ezekiel see in the valley? What was the condition of the bones? What was the application of this fact to the nation? (8) How did the prophet regard the prospects of life for these bones? Would a dweller in Babylon have regarded Israel's future as equally hopeless? What is the application of this to the life of those who live in sin today? (9) What is the double meaning of "prophesy" (vs. 4)? Which of these meanings had the more to do with Ezekiel's work of securing a national regeneration? (10) What was the result of this "prophesying" (vs. 7)? (11) What was the significance of the "breath" or "spirit" coming upon them? (12) What is the meaning of "the whole house of Israel" (vs. 11)? (13) Is there any condition so hopeless but that there may be rescue? (14) How is the figure changed in vs. 12? (15) Had the prophet in mind individual resurrection, or national restoration? (16) In what manner do nations achieve resurrection? (17) Does the hope of personal immortality appear in the Old Testament? (18) In whose teaching does it come to full expression?

### III.

AUGUST 20. THE RIVER OF SALVATION, EZEK. 47:1-12.

1. *The ideal sanctuary.*—The fourth section of the book of Ezekiel is devoted to a description of the temple which was to be erected in Jerusalem on the return of the people from Babylonia, and an outline of its ministries, together with the relations which the renewed state was



to sustain to it. There was a twofold purpose in this ideal picture. The object of the prophet, ever since the fateful day when the sad news of the fall of Jerusalem was received, had been to fortify the people against their growing indifference to the claims of the national faith by assurances of return to Judah and the reconstruction of the ruined state. Perhaps nothing was calculated to serve this purpose of encouragement better than the actual draft of the new temple. The description of the building and its ministries, sent forth by the prophet in the form of tracts among the people, would serve to excite interest in the future of Judah, and in some measure to cheer the despondent with the hope of a speedy change for the better. The second purpose of the prophet was to prepare for a more advanced type of ritual than had prevailed in the old temple, with a new insistence upon the holiness of the place and of the nation. In this manner Ezekiel served as a link in the development from the deuteronomic law of Josiah's day to the more elaborate priest code of post-exilic times. After picturing the temple itself with its various courts (chaps. 40-43), and the ordinances of the sanctuary (chaps. 44-46), the prophet describes the stream that issued from the holy house to freshen the land, whose limits are recorded (chap. 47), and, lastly, assigns cantonnments to the various tribes in the ideal nation, now represented as reunited and complete (chap. 48). It is the third of these themes, the holy river, with which the present study concerns itself.

2. *The river of healing.*—The prophet, conducted by his divine guide, is brought from his survey of the various parts of the temple of his vision to the principal gate or door, which, of course, looked eastward. He saw that from the right side of the threshold waters issued from beneath the house, and flowed on to the east, past the great altar in the forecourt. The great gate being shut (44 : 2 ; 46 : 1), the prophet was conducted through the northern gate to the court, and then brought to the outside of the same eastern gate within which he had stood. Here again he saw the flowing stream, and, following its course for a distance of five hundred yards, according to the measure in the hand of the guide, the two passed through the stream, and found it ankle-deep. At the limit of a thousand yards the water came to the knees. After descending the stream another five hundred yards they crossed it and found it was waist-deep, and at the distance of two thousand yards from the gate the stream had become a river, to be crossed only by swimming. Thus, without apparent tributaries, the wonderful stream increased continuously its volume. On closer inspection of the banks the prophet noticed that there were numbers of trees on either side which, as he later understood from his companion (vs. 12), bore throughout the whole year fruit which was good for food, and its leaves of unfading beauty were for healing (*cf.* Rev. 22 : 2). This stream flowed on through the sterile region east of Jerusalem, refreshing the land through which it took its way, till at last it poured itself into the Dead Sea, whose salt, death-dealing waters were thereby freshened and made habitable. Fish,

which had never been known in those salt depths, were so plentiful that the whole sea-side was devoted to the fishing industry. Salt still remained in beds for the use of the people, but the whole region was transformed by the healing stream.

3. *Questions.*—(1) What two purposes had the prophet in recording his vision of the new temple? (2) From what part of the building did the waters emerge? (3) How did the prophet get outside the eastern gate? (4) Who was with him? (5) As they followed the stream, how was the measure of the distance taken? (6) How did the waters increase in depth and volume? Were there tributaries? (7) What were on the banks? What two qualities did the leaves possess? What three particulars regarding the fruit are mentioned? Whence did the leaves obtain their qualities? (8) In which direction did the river flow? Through what region? Into what sea? (9) What was the effect of the river upon the land through which it passed? Upon the sea? (10) What change occurred in the sea? (11) What new industry grew along its shore? (12) Could salt still be secured? (13) What was the cause of these marvelous qualities in the river (vs. 12)? (14) Did the prophet believe that such a stream would ever actually issue from the new temple? Did such an event ever transpire? (15) If it was a figure, what was its meaning? (16) Did helpful influences go out from the restored sanctuary at Jerusalem? (17) How is Christianity itself related to that Jewish temple? (18) Applying the figure of the stream to Christianity, what applications can be made of the figure? (19) Applying it to the individual Christian as the temple of God, what are its further meanings?

#### IV.

AUGUST 27. RETURNING FROM CAPTIVITY, EZRA I.: I-11.

1. *The fall of Babylon.*—The end of the formal period of Judah's exile arrived in 538 B. C., when Cyrus, who had been hovering on the northeastern frontier, as discerned by those who, like the great prophets of the exile, watched the political situation, came at last to Babylon itself, which was given up to the Persians with little resistance. The policy of the new king was radically different from that of his predecessors. He saw the value of cultivating the friendship of the various nations scattered through his dominions, and among these the Jews colonized in Babylon had their place. Cyrus was not slow to perceive the importance of Judah as a frontier against the growing encroachments of Egypt, and the Jews living near Babylon suggested to him a method of securing the friendship of their whole nation by restoring their ancient capital, Jerusalem, and thus affording himself a barrier for the

protection of his western provinces. It is not probable that Cyrus was influenced to any extent by particular friendship for the Jews; nor that he was especially interested in their religion. There were points of contact between that religion and his own which may not have escaped his attention. However, his usual custom seems to have been that of claiming the friendship of the gods of the various nations over which he ruled, and of paying such honors to them as secured the good will of their worshippers. His inscriptions state that he restored the dismantled temples and returned the idols which had been carried away from their homes by the Babylonians. As the Jews had no idols, the vessels taken from the temple by Nebuchadrezzar formed a sufficiently satisfactory substitute, and thus Cyrus followed his usual policy of conciliation, not only by permitting those of the Jews who were so minded to return to their native land, but by actually assisting them, and placing in charge of a suitable governor chosen from their own number the objects of value belonging to the sanctuary.

2. *The records of the return.*—The books of Ezra and Nehemiah form the appropriate continuation of the records contained in Chronicles. It is quite apparent from a comparison of the last verses of 2 Chronicles with the opening verses of Ezra that the two were originally connected as one narrative, which was broken asunder in the middle of a sentence, and a portion of which has been recopied to form the opening sentences of Ezra. These documents, dating from a period considerably later than the events here chronicled, form the only literary memorials of the period, save those which come to us from the activity of the prophets Haggai and Zechariah, and other scattered materials of the Old Testament. They do not constitute a continuous narrative, and it is probable that some rearrangement of the sections is necessary in order to arrive at the facts. But their value, as throwing light upon the whole period from the close of the exile to a date somewhat late in the post-exilic time, is undisputed. They include documents coming from the time of Ezra and Nehemiah, and certain royal decrees which have probably been freely worked over in the spirit of enthusiastic Judaism.

3. *The character of the return.*—The present study sets forth the fulfilment of the prophecy of Jeremiah (25:11, 12; 29:10) in the proclamation made by the new king Cyrus in favor of the Jewish people in his dominions. In this decree, which is presented here in the words of a Jewish writer who is anxious to show Cyrus' interest in Jehovah and Jerusalem, rather than its original form, the permission is granted that any of the exiles who desire to return may depart to Jerusalem and rebuild the temple. It includes also the provision that those who prefer to remain in Babylon shall assist the emigrants with money and methods of transportation. It was undoubtedly the expectation of the prophets who lived during the exile and held forth the glowing promises of divine favor to the nation, that a large proportion of their countrymen would seize the opportunity of going back to Jerusalem as soon as it was presented. It is clear from a study of our documents



that it was equally the impression of later years that this privilege granted by the Persian king had been eagerly seized by the exiles, and that a large body of them did actually return soon after 538 B. C. The testimony of Haggai and Zechariah to the condition of facts in 520 B. C., however, makes it reasonably certain that a very small number availed themselves of this privilege, and that the beginnings of that series of emigrations which continued for many years were exceedingly meager. However, it may be affirmed with confidence that a body of pilgrims was actually gathered under the leadership of Sheshbazzar, who was probably related to the royal house of Judah, and that to him were committed the sacred vessels, together with such gifts as the wealthier Jews in Babylon were willing to send to their impoverished countrymen in Judah. It was not a large beginning, but it was a beginning. The hopes of the prophets had not been realized in their fulness, but there was at least the probability, since the way was opened for the return, that others in increasing numbers would avail themselves of the privilege, and that Jerusalem might ultimately hope for a revival of its ancient life.

4. *Questions.*—(1) Whose conquest of Babylon changed the political condition of the world in 538 B. C.? (2) Who had predicted the seventy years of captivity? (3) To whose agency is the interest of Cyrus in the Jews ascribed (v. 1)? (4) What were the motives which would incline him to secure their good will? (5) What was the attitude of Cyrus toward the various religions of his subjects? Was his treatment of the Jews exceptional? (6) What was the particular purpose for which the return of the people was permitted (vs. 3)? (7) What were those who remained in Babylon to do for those who needed assistance for the journey? (8) What were all exhorted to send to Jerusalem (vs. 4)? (9) What hints are given in vs. 5 of the organization of the people in Babylon? (10) By what means had God stirred the spirit of some of the people on the subject (vs. 5)? (11) Does the language of vs. 6 indicate a partial or a general interest in the enterprise? (12) What valuable addition did the king make to the treasure which the caravan took? (13) Who was the leader? (14) Why was it important that there should be a return from Babylon? (15) What great spiritual enterprise would have been defeated if there had been no revival of Israel's life? (16) Was Cyrus conscious of the assistance he rendered the divine plans? (17) Are the great movements of history certainly guided by the hand of God? (18) What is the significance of such a faith as an aid to confidence in the outcome of events? (19) How does such a faith affect the individual, as to his responsibility?

## Work and Workers.

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PROFESSOR RUSH B. RHEES, who now occupies the chair of New Testament history and interpretation at Newton Theological Institution, has been called to become president of the University of Rochester, at Rochester, N. Y. It is anticipated that he will accept, and assume office in the autumn of 1900.

REV. E. T. MULLINS, D.D., has been elected to the presidency of the Southern Baptist Theological Seminary, at Louisville, Ky., the chair made vacant by the withdrawal of Dr. Whitsitt. Dr. Mullins, who has accepted the appointment, is a southerner, a native of Mississippi. He was for a time a pastor in Baltimore, but has recently had charge of the Baptist Church at Newton Center, Mass.

REV. NATHAN E. WOOD, D.D., pastor of the First Baptist Church, Boston, Mass., has accepted the presidency of Newton Theological Institution, and will enter upon his new duties in September. Dr. Wood is a graduate of the Divinity School of the old University of Chicago, and was for a time pastor in Chicago, later in Brooklyn, N. Y. He was for several years principal of Wayland Academy, at Beaver Dam, Wis.

PROFESSOR GEO. S. BURROUGHS, D.D., has resigned from the presidency of Wabash College, Crawfordsville, Ind., to accept the chair of Old Testament history and interpretation at Oberlin Seminary, Oberlin, O. Dr. Burroughs, before going to Wabash College, was professor of biblical literature at Amherst College, the chair now occupied by Professor H. P. Smith, D.D., author of the recently published International Critical Commentary on *The Books of Samuel*.

THE MONSALVAT SCHOOL OF COMPARATIVE RELIGION will hold its fourth annual session July 30 to August 31, at Greenacre, Eliot, Me. The program is a varied one, embracing lectures upon many religions. Those lectures which lie closest to the Bible and Christianity are: five lectures on "Social Science and Applied Religion," by the director of the school, Lewis G. Janes, of Cambridge, Mass.; four lectures on "Hebrew Philosophy," by Professor Nathaniel Schmidt, of

the department of Semitic languages and literature, Cornell University, Ithaca, N. Y.; subjects of the several lectures: "The Philosopher as Poet—Job;" "The Philosopher as Critic—Ecclesiastes;" "The Philosopher as Allegorist—Philo;" "The Philosopher as Mystic—John;" three lectures on the "Origin, History, Theology, and Ethics of the Talmud," by Rabbi Joseph Silvermann, of New York city.

THE inevitable has once more asserted itself. Beginning next autumn the Chicago Theological Seminary will admit women to its halls. They shall conform to the existing standard of scholarship for admission, they will receive certificates and degrees on the same terms as the men, they will be provided with a dormitory and given library and other privileges at the same rates, and will be entitled to scholarships and loans just as the men. This change is made necessary by the fact that the number is every year increasing of women who are entering the educational and missionary service of religion, in this and other countries; and they need theological training for their work.

THE OXFORD LIBRARY OF PRACTICAL THEOLOGY is a new series of volumes projected by Messrs. Longmans, Green & Co., London and New York. The editors of the series are Rev. W. C. E. Newbolt, M.A., canon and chancellor of St. Paul's, and Rev. F. E. Brightman, M.A., librarian of the Pusey House, Oxford. The aim of these volumes is "to supply some carefully considered teaching on matters of religion to that large body of devout laymen who desire instruction, but are not attracted by the learned treatises which appeal to the theologian. One of the needs of the time would seem to be to translate the solid theological learning, of which there is no lack, into the vernacular of everyday practical religion; and while steering a course between what is called plain teaching on the one hand and erudition on the other, to supply some sound and readable instruction to those who require it, on the subjects included under the common title 'the Christian religion.' The point of view from which the different subjects will be treated may be briefly described as that dogmatic basis of the Tractarian movement with which the name of Oxford will ever be associated." The first volume of the series has just been issued. It is by one of the editors, Rev. W. C. E. Newbolt, and bears the title *Religion* (pp. 309; \$1.50). Two other volumes will soon be ready, one on *Baptism*, by Rev. Darwell Stone, and another on *Confirmation*, by Bishop Hall.



## Book Reviews.

**Bible Stories (New Testament).** The Modern Reader's Bible. Edited by PROFESSOR R. G. MOULTON, PH.D. New York: The Macmillan Co., 1899. Pp. xii + 130. \$0.50.

This series of small books, presenting the Bible in modern literary style, has been warily welcomed. Certainly there is no æsthetic satisfaction, or physical comfort, in reading the standard editions of the Bible, with double columns to the page and fine, close print; and added to this, in the Revised Version (which we all should use), no breaks in the pages except where books begin and end. But in the Modern Reader's Bible all this is different. The biblical books are grouped according to a literary classification, the Revised Version is used (sometimes the marginal readings replace the text), the volumes are small so that they may be easily caught up and held, and the typographical features are all that one could wish.

The particular volume of the series indicated above is the latest, and has a special purpose. It is for children to read, or for reading to children. Selection is therefore made of suitable narratives and teachings from the gospels and the Acts, and they are reduced to their simplest form by judicious omissions. Attractive and informing headings appear frequently in the pages, dividing the text into readable paragraphs. Such a book will be a great blessing to children, young and old, who read the New Testament, or do not but should.

The choice of which narrative to use when the same event is recorded in more than one gospel is made, apparently, according to a literary standard rather than a historical standard. But even then the Matthew form of the Sermon on the Mount, and particularly of the Beatitudes, should have been given rather than the cruder and harsher form of Luke. Another instance of questionable choice is when Paul's conversion is given in the narrative of Acts 9: 1-19, instead of in one of the other forms which the book attributes to Paul himself. But, on the whole, the selections are excellently made.

The two introductions (pp. 3-6, 69-71) and the notes (pp. 58-65, 124-30) are helpful to the reader, and, in the main, good. They are, however, subject at times to historical criticism. The first sentence on p. 3 obscures the fact that the Old Testament contains material of the fourth, third (?), and second centuries B. C. The characterization

of the Jews, at the bottom of p. 3, is not true of the Sadducees, Herodians, and Zealots. The description of the Pharisees and Sadducees on p. 4, and again on p. 124, is ignorant of the great political features of these parties. On p. 70 is found the phrase, "Saul, who afterward became Paul;" but it is now quite clear (Ramsay, *St. Paul the Traveler*, 1897; Deissmann, *Bibelstudien*, 1895) that both names belonged to the apostle from his youth. On the same page it is said that "Peter was the first to admit Gentiles to the new church." That is an interesting matter, about which we can scarcely make affirmations. Acts 11:19-21 probably does not follow chronologically upon Acts 11:1-18, but instead goes back to Acts 8:1 and follows down another line of progress. How soon the missionaries reached Antioch and the Gentiles there received Christianity we do not know; quite likely it was independent of, and perhaps preceded, Peter's admission of Cornelius and his friends.

It is customary to find Stephen's argument within the speech itself as recorded (p. 125); the men who stoned Stephen did not "strip" (p. 125) in the current sense of that term, but only laid aside their *ἱμάτια*, outer garments (*Hastings' Bible Dictionary*, art. "Dress"); the note on Acts 4:11 (p. 125) does not make it clear to whom this "proverbial expression" is in this passage applied—namely, Jesus; and, contrary to the statement on p. 130, Agrippa was in fact king at the time of this event (Josephus, *Antiq.*, XX, v, 2; Schürer, *Jewish People in the Time of Christ*, I, ii, 193).

C. W. V.

**St. Paul's Epistle to the Romans:** A Practical Exposition. By CHARLES GORE, M.A., D.D. Vol. I (chaps. i-viii). New York: Charles Scribner's Sons, 1899. Pp. viii + 326. \$1.50.

This volume is what its title indicates, a practical exposition. It is intended for that large class of readers who, being "educated but not scholarly," find the more technical commentaries quite as difficult to interpret as Paul himself. In general it seems to aim rather to bring Paul down to the present day than to carry the reader back to Paul's time, the writer keeping constantly in mind the current conceptions of his own day and seeking to relate Paul's thought to these. The result is an eminently readable book, characterized by scholarship without the display of its processes, soberness of judgment, attractiveness, and clearness of style.

The reader who seeks exact information in matters of detail in interpretation will not find it in this volume. He will occasionally have reason to remember that Canon Gore is a churchman as well as an interpreter. But he will find him always an interesting and, almost without exception, a helpful guide through the intricacies and profound depths of Paul's great epistle.

E. D. B.

# THEOLOGICAL AND SEMITIC LITERATURE

## A BIBLIOGRAPHICAL SUPPLEMENT

TO THE AMERICAN JOURNAL OF THEOLOGY, THE AMERICAN JOURNAL OF SEMITIC LANGUAGES  
AND LITERATURES, AND THE BIBLICAL WORLD

BY W. MUSS-ARNOLT

### I. SEMITIC BIBLIOGRAPHY

[REMARKS AND LISTS OF ABBREVIATIONS, SEE P. XXXII.]

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# ABBREVIATIONS.

*Place of Publication:* B. = Berlin; Bo. = Boston; Br. = Breslau; Chi. = Chicago; Cin. = Cincinnati; Ed. = Edinburgh; F. = Freiburg i. Br.; Fr. = Frankfurt a. M.; G. = Göttingen; Gi. = Giessen; Go. = Gotha; Gü. = Gütersloh; Hl. = Halle; Kō. = Königsberg; L. = Leipzig; Lo. = London; M. = München; N. Y. = New York; P. = Paris; Ph. = Philadelphia; St. = Stuttgart; Str. = Strassburg; Tü. = Tübingen; W. = Wien.

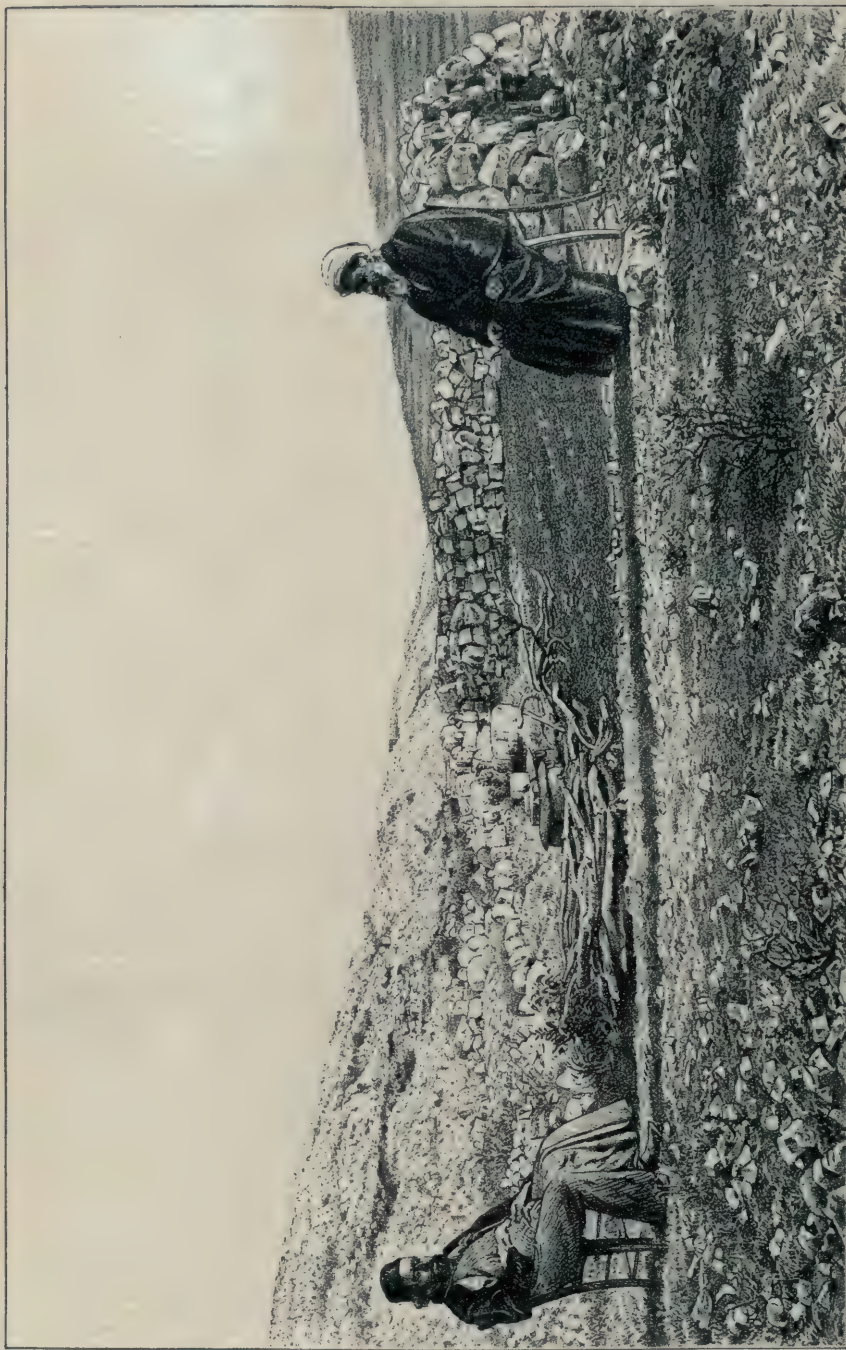
*Prices:* \$ = dollar; M. = Mark; f. = franc; L. = lira; s. = shilling; d. = pence; fl. = florin. Prices quoted are usually for volumes bound in cloth in case of American and English books, in paper in the case of all others. Bd. = bound.

*Months:* Ja., F., Mr., Ap., My., Je., Jl., Ag., S., O., N., D.

## PERIODICALS.

- |              |  |                |  |
|--------------|--|----------------|--|
| <i>A.</i>    | = Arena.   | <i>Mt.</i>     | = Mind.  |
| <i>AC.</i>   | = L'association catholique.  | <i>MM.</i>     | = Monatsschrift für innere Mission.  |
| <i>ACQ.</i>  | = American Catholic Quarterly Review.                                    | <i>M&amp;N</i> | = Mittheilungen und Nachrichten des  |
| <i>AEK.</i>  | = American Ecclesiastical Review.  | <i>DP-V.</i>   | Deutschen Palästina-Vereins.   |
| <i>AGPh.</i> | = Archiv f. d. Geschichte der Philosophie.                               | <i>Mo.</i>     | = Monist.  |
| <i>AJSL.</i> | = American Journal of Semitic Languages and Literatures.                 | <i>NA.</i>     | = Nuova Anthologia.  |
| <i>AJTh.</i> | = American Journal of Theology.  | <i>Nath.</i>   | = Nathanael.   |
| <i>AkKR.</i> | = Archiv für katholisches Kirchenrecht.                                  | <i>NC.</i>     | = Nineteenth Century.  |
| <i>AMZ.</i>  | = Allgemeine Missions-Zeitschrift.                                       | <i>NCR.</i>    | = New Century Review.  |
| <i>ARW.</i>  | = Archiv für Religionswissenschaft.                                      | <i>NkZ.</i>    | = Neue kirchl. Zeitschrift.  |
| <i>BAZ.</i>  | = Beilage zur Allgemeinen Zeitung, München.                              | <i>NW.</i>     | = New World.   |
| <i>BBK.</i>  | = Beiträge zur bayr. Kirchen-Gesch.                                      | <i>OLZ.</i>    | = Orientalistische Literatur-Zeitung.  |
| <i>BG.</i>   | = Beweis des Glaubens.   | <i>Ou.</i>     | = Outlook.   |
| <i>BS.</i>   | = Bibliotheca Sacra.   | <i>PEFQS.</i>  | = Palestine Exploration Fund; Quarterly Statement.                             |
| <i>BU.</i>   | = Bibliothèque universelle.  | <i>PhM.</i>    | = Philosophische Monatshefte.  |
| <i>BW.</i>   | = Biblical World.  | <i>PhR.</i>    | = Philosophical Review.  |
| <i>BZ.</i>   | = Byzantinische Zeitschrift.   | <i>PQ.</i>     | = Presbyterian Quarterly.  |
| <i>CR.</i>   | = Contemporary Review.   | <i>Pr.</i>     | = Protestant.  |
| <i>ChOR.</i> | = Charity Organization Review.   | <i>PrM.</i>    | = Protestantische Monatshefte.   |
| <i>ChQR.</i> | = Church Quart. Review.  | <i>PRR.</i>    | = Presbyterian and Reformed Review.  |
| <i>Chr.</i>  | = Charities Review.  | <i>PSBA.</i>   | = Proceedings of the Society of Bibl. Archaeology.                             |
| <i>ChrK.</i> | = Christliches Kunstblatt.   | <i>QR.</i>     | = Quarterly Review.  |
| <i>ChrL.</i> | = Christian Literature.  | <i>RAAO.</i>   | = Revue d'assyriologie et d'archéologie orientale.                             |
| <i>ChrW.</i> | = Christian Quarterly.   | <i>RB.</i>     | = Revue biblique.  |
| <i>D.A.</i>  | = Christliche Welt.  | <i>Rbd.</i>    | = Revue bénédictine.   |
| <i>ZThK.</i> | = Deutsch-amerik. Zeitschrift f. Theologie u. Kirche.                    | <i>RChR.</i>   | = Reformed Church Review.  |
| <i>DEBl.</i> | = Deutsch-evangelische Blätter.  | <i>RChr.</i>   | = Revue chrétienne.  |
| <i>DR.</i>   | = Deutsche Revue.  | <i>RChrS.</i>  | = Revue de christianisme sociale.  |
| <i>DZKR.</i> | = Deutsche Zeitschrift für Kirchenrecht.                                 | <i>RdM.</i>    | = Revue des deux Mondes.   |
| <i>EHR.</i>  | = English Historical Review.   | <i>REJ.</i>    | = Revue des études juives.   |
| <i>EKZ.</i>  | = Evangelische Kirchenzeitung.   | <i>RHLR.</i>   | = Revue d'histoire et de littérature religieuses.                              |
| <i>EMM.</i>  | = Evangelisches Missions-Magazin.  | <i>RHR.</i>    | = Revue de l'histoire des religions.   |
| <i>ER.</i>   | = Edinburgh Review.  | <i>RQ.</i>     | = Römische Quartalschrift f. christl. Alterthumskunde u. f. Kirchengeschichte. |
| <i>Et.</i>   | = Etudes.  | <i>RS.</i>     | = Revue sémitique d'épigraphie et d'histoire ancienne.                         |
| <i>ET.</i>   | = Expository Times.  | <i>RTh.</i>    | = Revue théologique.   |
| <i>Exp.</i>  | = Expositor.   | <i>RThPh.</i>  | = Revue de théologie et de philosophie.  |
| <i>F.</i>    | = Forum.   | <i>RThQR.</i>  | = Revue de théol. et des quest. relig.   |
| <i>FR.</i>   | = Fortnightly Review.  | <i>SA.</i>     | = Sitzungsberichte der Akad. d. Wiss. e. g., Berlin, München etc.              |
| <i>GPr.</i>  | = Gymnasialprogramm.   | <i>StKr.</i>   | = Theol. Studien und Kritiken.   |
| <i>Hh.</i>   | = Halte was du hast.   | <i>StWV.</i>   | = Stimmen voor Waarheid en Vrede.  |
| <i>HN.</i>   | = L'humanité nouvelle.   | <i>ThQ.</i>    | = Theologische Quartalschrift.   |
| <i>HR.</i>   | = Homiletic Review.  | <i>ThR.</i>    | = Theologische Rundschau.  |
| <i>HSR.</i>  | = Hartford Sem. Record.  | <i>ThSt.</i>   | = Theologische Studien.  |
| <i>HZ.</i>   | = Historische Zeitschrift.   | <i>ThT.</i>    | = Theologisch Tijdschrift.   |
| <i>IAQR.</i> | = Imperial Asiatic Quarterly Review.                                     | <i>UC.</i>     | = L'Université catholique.   |
| <i>ID.</i>   | = Inaugural-Dissertation.  | <i>UPr.</i>    | = Universitätsprogramm.  |
| <i>IER.</i>  | = Indian Evang. Review.  | <i>VwPh.</i>   | = Vierteljahrsschrift für wissenschaftliche Philosophie                        |
| <i>IJE.</i>  | = International Journal of Ethics.                                       | <i>WZKM.</i>   | = Wiener Zeitschrift für Kunde des Morgenlandes.                               |
| <i>Ind.</i>  | = Independent.   | <i>ZA.</i>     | = Zeitschrift für Assyriologie.  |
| <i>IThR.</i> | = Internat. Theol. Review.   | <i>ZAeg.</i>   | = Z. für ägyptische Sprache u. Alterthumskunde.                                |
| <i>JA.</i>   | = Journal asiatique.   | <i>ZATW.</i>   | = Z. für alttestamentliche Wissenschaft  |
| <i>JBL.</i>  | = Journal of Biblical Literature.  | <i>ZDMG.</i>   | = Z. d. Deutsch-Morgenl. Gesellsch.  |
| <i>JM.</i>   | = Monatsschrift für Geschichte u. Wissenschaft des Judenthums.           | <i>ZDPV.</i>   | = Z. d. Deutschen Palästina-Vereins.   |
| <i>JQR.</i>  | = Jewish Quarterly Review.   | <i>ZeRU.</i>   | = Z. für den evangelischen Religions-Unterricht.                               |
| <i>JRAS.</i> | = Journal of the Royal Asiatic Society.                                  | <i>ZKG.</i>    | = Z. f. Kirchengeschichte.   |
| <i>JTVI.</i> | = Journal of Trans. of Victoria Institute.                               | <i>ZkTh.</i>   | = Z. f. kathol. Theologie.   |
| <i>Kath.</i> | = Der Katholik, Zeitschr. f. kathol. Wissenschaft u. kirchl. Leben.      | <i>ZMR.</i>    | = Z. f. Missionskunde und Religionswissenschaft.                               |
| <i>KM.</i>   | = Kirchl. Monatschrift.  | <i>ZPhKr.</i>  | = Z. f. Philosophie und philos. Kritik.  |
| <i>KT.</i>   | = Kyrklig Tidskrift.   | <i>ZprTh.</i>  | = Z. f. prakt. Theologie.  |
| <i>KZ.</i>   | = Katechetische Zeitschrift.   | <i>ZSchw.</i>  | = Z. f. Theol. aus d. Schweiz.   |
| <i>LChR.</i> | = Lutheran Church Review.  | <i>ZThK.</i>   | = Z. f. Theologie u. Kirche.   |
| <i>LQ.</i>   | = Lutheran Quarterly.  | <i>ZwTh.</i>   | = Z. f. wissenschaftl. Theologie.  |
| <i>LQR.</i>  | = London Quarterly Review.   |                |  |
| <i>M.</i>    | = Muséon.  |                |  |
| <i>MA.</i>   | = Mittheilungen der Akademie der Wissenschaften, e. g., Berlin, München. |                |  |
| <i>MCG.</i>  | = Monatshefte der Comenius-Gesellschaft.                                 |                |  |
| <i>MCK.</i>  | = Monatsschrift f. Gottesdienst u. kirchl. Knust.                        |                |  |





Stavros Jany? Eschib

SAMARITAN PLACE OF SACRIFICE, MOUNT GERIZIM

From Conder and Kitchener, *Survey of Western Palestine, Memoirs*, Vol. II, facing p. r83



# THE BIBLICAL WORLD

CONTINUING

*The Old and New Testament Student*

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## EDITORIAL LETTER.

### TO THE READERS:

We have been asking ourselves how we might come into closer touch with our readers. Perhaps we should first ask: Is there any bond of connection? And if such bond exists, how may it be strengthened? There would be the third question: What is to be gained by strengthening it?

Is there any bond of connection between us? We, of course, must answer this question from *our* point of view, while you will answer it from *yours*. There must exist a common sympathy, or why should we work thus together? This sympathy does not depend upon a common belief, for it is perfectly certain that in many important questions of religious thought we, the editors, differ from each other and from the readers, as much as the readers themselves differ from each other. It is true that some of those who have been readers of the *WORLD* longest are at the same time those who criticise the editors most unsparingly. The time has passed when an intelligent man subscribes for a journal simply because it expresses thoughts with which he at all times is in sympathy. It is probable that the five thousand

readers of THE BIBLICAL WORLD form a constituency which represents as many different phases of opinion on any given subject as are represented by any other similar number of intelligent men and women. This bond, therefore, must be something deeper and higher than a common theological position. Is it not to be found in the desire to know more and make more in life and in thought of the Scriptures? We may teach the biblical writings from different points of view, but we *agree* in the proposition that to know the Scriptures better is to know God better, and therefore to be able to live better; and that to make the study of the Scriptures more widely prevalent, to bring those who have only an imperfect knowledge to a better conception of their life-giving strength, is to do the best work possible in the interests of humanity. If this is our common purpose, and if we join together in the deeper study of the Word to accomplish this purpose, surely a bond unites us, though we may be widely separated—a bond the possibilities of which no man can estimate.

But now, may we ask the question: How can this bond, however strong already, be made still stronger? How may we unite our efforts to accomplish most successfully the thing we have in view? If an ignorant conception of the Bible, or an erroneous conception of it, will, nevertheless, be of service to many who desire help and light, surely the right conception, the more perfect conception, will assist a larger number to receive the rewards which this knowledge confers. Do we, who believe profoundly in these sacred oracles, realize that our neighbors on every side of us have no sympathy with our belief? Do we appreciate the fact that not one man really believes in the power of these Scriptures for good, where *ten* men disbelieve and a *hundred* are indifferent? Have we ever honestly asked ourselves why the Bible, intended for good only, should be actually rejected by those who perhaps most need that good? This, it seems to us, is the gravest question which today a Christian can consider. What can we do to enthrone the Bible as it ought to be enthroned? It seems to us, therefore, that this bond of union which already exists will be made stronger, if we face honestly and sincerely the situation that confronts us, and arm ourselves to secure by all legitimate

methods the attention of every intelligent man, and his acceptance, if possible, of the supreme position which the Bible deserves to occupy in men's lives and thoughts. Is this very vague and indefinite? Perhaps it may be so regarded. We suggest, at all events, that the point deserves your consideration as well as ours, and that the consideration of this specific suggestion may in itself accomplish something toward the end proposed. This is, in part, what we have had in mind. On this point you will surely stand with us.

Is it worth our while now to ask the third question: What is to be gained by strengthening this bond? And yet to ask this question is to answer it. If we have in our hearts a common cause, the more closely we unite in the prosecution of it, the more surely is it to be accomplished. The one thing needful in these days is concentration of effort. The curse of humanity, at least in this generation, is lack of unity in thought and act. If only we could work together, no matter what minor differences exist in reference to our beliefs, the time would come much sooner when the power of God throughout the world would receive just recognition. Is it not true that if only we could unite in this or that effort, throwing into it our whole and undivided strength, our lives and the lives of others would be revolutionized? The whole matter, then, in a word, is this: a supreme purpose; an understanding of that purpose; a supreme effort to attain the end proposed. The association of those who *will* to work together is the first and foremost step to be taken. Will you think over this? Does it not deserve your thought?

We are enjoying the good fortune of having with us at this time a man whose name has been associated with Old Testament work in several fields. It would, indeed, be strange if a modern Bible student were not familiar with that wonderful piece of biblical learning, *The Historical Geography of the Holy Land*, or with *The Book of Isaiah* (2 vols.), and *The Book of the Twelve Prophets Called the Minor Prophets* (2 vols.), furnished in the series of the "Expositor's Bible." We feel very greatly the stimulus of the presence of George Adam Smith. It is, indeed, a privilege to



be in touch with him daily for a period of six weeks. He represents what is most greatly needed just at this moment in American religious and theological thought, the ideal combination of scholarship and genuine piety. When the Christian world in America learns, what has already been learned in Scotland, that men of widely different views may work together with perfect satisfaction side by side, a great step forward will have been taken. We wish that every reader of *THE BIBLICAL WORLD* could feel the uplifting influence of this man who, though still a young man, has left his mark on the preaching and the Christian teaching of the English-speaking world.

In this connection we desire to inform our readers of the serious illness of one from whose pen many articles have appeared in *THE BIBLICAL WORLD* these last few years. Professor Bruce, the colleague of George Adam Smith, to whom Bible students and ministers the world over are so greatly indebted, is suffering from a dangerous disease. His friends hope that he may yet be spared to do great service, but there is ground for grave apprehension on the part of all who know and love him.<sup>1</sup>

We have asked ourselves what single book in connection with the Old or New Testament has recently appeared which we could recommend without hesitation to every reader of *THE BIBLICAL WORLD*. The question is, of course, a difficult one to answer. The book must be one of general rather than special character. We agree, however, in the opinion that *The Theology of the New Testament*,<sup>2</sup> by Professor George B. Stevens, Ph.D., D.D., of Yale University, would prove to be a source of knowledge and inspiration to every reader. Will you accept our advice, and tell us afterward whether or not our judgment on this point is correct?

THE EDITORS.

<sup>1</sup> Since the above statement was put in type, word has been received of Professor Bruce's death.

<sup>2</sup> Published by Messrs. Chas. Scribner's Sons, New York, 1899 (pp. xvi + 617, \$2.50 net), in the "International Theological Library" series.

## THE USE OF THE VISION IN RELIGIOUS TEACHING.

THE prophets in many cases were themselves taught through the vision, or ecstasy. The most significant, perhaps, of the prophetic messages were received by this method.

*THE VISION*      The greatest of the prophets, as well as men who could hardly be said to have been touched by the prophetic inspiration, were taught in this way. The method is described in the case of Balaam, the son of Beor, who says:

Balaam, the son of Beor, saith,  
And the man whose eye was closed saith:  
He saith, which heareth the words of God  
And knoweth the knowledge of the Most High,  
Which seeth the vision of the Almighty,  
Falling down, and having his eyes opened. (Numb. 24 : 15.)

We are told that Saul, meeting a band of the prophets coming down the hill from the high place, with psaltery and timbrel, pipe and harp, received the spirit of Jehovah and began to prophesy; and when, later in life, he is seeking David to slay him, the spirit of God comes upon him, and he is stripped of his clothes and prophesies before Samuel, falling down naked all that day and all that night.<sup>1</sup> It was Elisha<sup>2</sup> who, by the use of a minstrel, wrought himself into the ecstatic state, that is, the state in which "the hand of the Lord" came upon him.

The Scripture records do not speak of the trance or vision in the case of Samuel, Nathan, Gad, David, Joel, Hosea, Micah, Nahum, Zephaniah, or Habakkuk. Amos, the herdsman, who is not a prophet by profession or by training, receives much of his information in the vision. Isaiah is led to take up the prophetic calling by a vision, which is, perhaps, more familiar than any other in Scripture. Jeremiah is forced into the prophetic work by a

*SOME FACTS  
CONCERNING  
VISIONS*

<sup>1</sup> 1 Sam. 10 : 5.

<sup>2</sup> 2 Kings 3 : 15.

series of visions, in the first of which a hand touches his lips and makes him eloquent; the second is that of an almond tree; the third, that of a boiling pot. There was something in Jeremiah which made men say of him that he was as one who is mad and maketh himself a prophet. Ezekiel outdoes all his predecessors, both in the number and in the character of his visions. He first receives his call in a vision in which he sits motionless for seven days, in a stupor of astonishment; God's hand falls upon him; he is lifted up and carried by the spirit from the river of Chebar to Jehovah's house in Jerusalem. The trance would almost seem to have been Ezekiel's normal state. After the captivity comes Zechariah, with his many visions: the horses and their riders, the four horns, the man and the measuring line, Joshua before the angel, the golden candlestick, the flying roll, the women in the ephah, and the four chariots. In Daniel, likewise, there appear visions; for, although the vision of the four beasts may better be regarded as a dream, the ram with the two horns, the he-goat, with the interpreter, Gabriel, in the eighth chapter, were seen in a trance; for we are told that he fell upon the ground in a sleep, and afterward fainted and was sick for many days.

Reference has been made above to the physical state of the person receiving the vision. It was the state of trance, or ecstasy, and was essentially the same abnormal condition of mind and body which is seen in the trance of the dervish, or the trance into which the southern negro falls when under religious excitement. It was in this same physical condition that the oracular utterances of the Greeks and Romans were given. The body loses its self-control; an unnatural sleep is produced, sometimes by external means, such as music or dancing; at other times by the violent action of the emotions. For this reason it is not always easy to distinguish in Scripture the vision from the dream. This state was and is not essentially different from the hypnotic state. The trance is generally self-induced; but, we are informed, hypnotism also may be self-induced. The condition is, at all

THE PHYSICAL  
AND PSYCHO-  
LOGICAL STATE



events, a partially conscious one. As in hypnosis, the most marked feature is "the dominance of some one idea and the exclusion of practically everything else." A person in a trance may remember his waking experiences, and when awake may remember his experience while in the trance; but ordinarily the hypnosis in a trance is so deep that he remembers only vaguely. Such shadowy memories as are recalled seem to belong to another person. This other person, who then has taken possession of him, is a "demon," a "spirit," a "god." It is not difficult to understand how persons in this mental condition may prepare wonderful utterances of a poetic character, when we remember that in ordinary dreams men have solved difficult problems. Coleridge's composition of *Kubla Khan* while in a trance produced by opium is a further illustration of the psychological possibility. In the trance, therefore, the mental faculties may be extremely active, although certain of the senses are closed to impressions. Perhaps right here is the important point: the mental faculties are all the more active, because certain of the senses are closed to impression. Now, as God made use of the dream, so he made use of this other strange and mysterious mental state into which, through all ages, men of certain temperament and under certain circumstances are constantly falling.

A study of the history of visions in Scripture discloses the following points:

GENERAL  
OBSERVATIONS  
ON VISIONS

1. Visions, like dreams, are given to men who were utterly ignorant of God, men in whose hearts there was no true conception of God, or of truth with which higher truth might be related.
2. Visions, like dreams, seem to have been employed in the earliest periods of Israelitish history, when even the servants of God knew little about him, that is, before there had arisen the more intimate knowledge of his character and his works which time revealed.
3. During the periods when the greatest prophets live and when prophecy is at its height, the vision is used only in the case of one prophet, Amos, who expressly declares that he had

not received the prophetic training, and another, Isaiah, who, at the time, was young and inexperienced, and by this means was brought into touch with the majesty of Jehovah.

4. As prophecy begins to wane, the vision comes into more general use, and Jeremiah, perhaps on account of his nervous temperament, frequently falls into the ecstasy, while Ezekiel and Daniel, with the post-exilic Zechariah, present this phase in its most developed form.

The question we may ask ourselves is: Of what practical value in teaching is the vision today? How may we employ the vision? or, is this a method of teaching which belongs utterly to the past? We are ready to agree that the case is not altogether a clear one, and yet it would seem that there must be something of real value in a method of which so much was made in both the Old and New Testaments. And, besides, there must be something of real importance in a method which has been employed among many nations and in many religions. The only alternatives are that the method was an illegitimate one, or that the constitution of man's physical and mental nature has changed. To neither of these propositions can we possibly give our assent. The use of the vision has, at all events, suggestions for our time.

*SOME PRACTICAL  
SUGGESTIONS*

Advantage is to be taken, in teaching religious truth, of the physical and mental condition of the pupil. There are times when, for various reasons, the pupil will be much more susceptible to religious influence than at other times. We may be more specific:

*SPECIAL PERIODS  
OF VISION*

1. There is for every boy and girl a period of life, the period of adolescence, during which the possibilities of religious influence are distinctly greater and more definite than during any other period of life. In this youthful period response may be gained to efforts and influences to which both body and mind would be utterly indifferent either before or after it.

2. A suitable environment not infrequently produces an effect, especially upon a sensitive soul, not unlike that of the

vision or trance. This may be a scene of nature, or perhaps a visit to a great cathedral, or still again the reading of a masterpiece of literature. In any case, the soul is lifted up and separated in a measure from all that ordinarily surrounds it. It is in this mood that one may sometimes best receive and appropriate the great thoughts of God.

3. It is possible for any and every individual to withdraw himself from the world, in fact or in thought, for a period sufficiently long to enable him to bring himself into closer touch with God and with divine thought. It is such separation, such elevation, that often makes it possible for a deep and lasting impression to be produced. This, in other words, is meditation; or, in still other words, the closet, in which the soul brings itself into close touch and communion with its God.

There is, moreover, still another principle involved in the vision, of which actual application may be made in our times. The very word "vision" expresses it; for a vision involves a picture which is presented to the mental eye, and is thus seen even as it can be seen with the natural eye. The visual method of instruction, upon which emphasis is rightly being placed, is one of the most important principles connected with the vision. The man in ecstasy sees; and the sight is so vivid, the impression so distinct, that his whole being is overpowered by it. It is this living vision of sacred truth which men need today, and which the teacher must give if he would teach. In order that religious truth may find lodgment in the mind of man, distracted as most minds are distracted in these times, it must be accompanied by a method which will command attention. There may be some of us who will fear a method which might prove sensational, but this, as a matter of fact, is the very thing desired. It requires the blow of the sledge-hammer to produce any kind of sensation in the minds of some men, so deadened are they to the message of true light. The sensation must come, however, not as the result of a blow, but by the penetration of a light which will give a strong and overpowering vision of the truth.



There is still another application of the vision method. This, however, is only a different presentation of the thought already suggested. The vision was effective both for the reception and the proclamation of truth, because it represented a distinct concentration of mind and effort. The mind was withdrawn from everything that would distract it. The whole effort of God was employed in the presentation of the thought in vision. There is a great lesson for us here, if we would but heed it. In order to be learners, we must, for the time being, detach ourselves from everything that would distract us. We must surrender ourselves absolutely to the influence of the spirit that is teaching us. Without such definite separation from all that would hinder us and scatter our attention, we may hope for nothing. To be taught by a teacher, we must give ourselves up wholly to the influence of that teacher. The more complete the surrender, the more direct will be his influence. We might well hesitate to render this full submission to a human teacher; but in our work with God, in our effort to obtain knowledge of him from himself, there is no occasion for hesitation. It is only such unreserved submission to the divine will that can bring us the vision of divine truth.

Is it possible for men to have visions of God today, such as those granted in past times? The answer must be emphatically in the affirmative. It may not be necessary for us, now that we have seen God himself as revealed in his Son, to go into a trance. We are not to suppose that the prophets who made use of the trance or ecstasy saw God more clearly than those prophets to whose enlightened souls he revealed himself without such physical medium; but in their cases, as in our own, there existed, in a natural way, the same conditions which the trance was intended to produce artificially. The man who lives in closest touch with God is, one might say, in a continuous trance; not, however, in an unnatural state, but in a natural state, in which God is seen clearly and distinctly, a vision which makes the life of him who thus lives separated, as it were, only by a step from heaven.

## THE RETURN OF THE JEWS FROM EXILE.

By WILLIAM RAINEY HARPER,  
The University of Chicago.

1. *When did the return take place?*—We must distinguish three times and three leaders. The first was in 535 B. C., when, under Prince Zerubbabel, a company returned and immediately laid the foundations of the second temple. The second was in 458 B. C., when a company under Ezra came up from Babylon, and the new form of the law was adopted. The third was in 445 B. C., when Nehemiah, the cup-bearer of the king, returned with a company and rebuilt the walls of Jerusalem and the gates. It is with the first return that we are concerned in this article, for the work of Haggai and Zechariah was performed at that time.

It will be remembered that the proclamation for the return was made in 536 B. C.; that in the seventh month of the same year, the return having been made, the altar was built and sacrifices were resumed;<sup>1</sup> that in 535 B. C. the foundation of the temple was laid;<sup>2</sup> and that for a period of fifteen years the work of rebuilding stopped.<sup>3</sup> Cyrus dies in 529 B. C., and Cambyses, his successor, in 522 B. C.; after the brief reign of the false Smerdis, Darius Hystaspes comes to the throne in 522 B. C. After a short time he adopts the former policy of Cyrus, and work is permitted to begin again, but the people are lukewarm.

In September, 520 B. C., Haggai preaches his first sermon (Hag. 1: 1-11). In the following October he preaches a second time (Hag. 2: 1-9). In November Zechariah preaches his first sermon (Zech. 1: 1-6). In December Haggai preaches his third and fourth sermons (Hag. 2: 10-19, and vss. 20-23). In January, 519 B. C., Zechariah's visions are received and announced. The work on the temple having been resumed in the autumn of 520, the temple is completed in 515 B. C.

<sup>1</sup> Ezra 3: 1-6.

<sup>2</sup> *Ibid.*, 3: 10.

<sup>3</sup> *Ibid.*, 4: 24.

It will also be remembered that, according to the accounts given us,<sup>4</sup> there returned, under the leadership of Zerubbabel, 42,360 of the people, together with 4,000 priests, 74 Levites, 7,359 slaves, 125 singers, 139 police, and that with this company there were brought 736 horses, 245 mules, 6,270 asses, and 420 camels.

2. *The bright side of the situation.*—There had been seventy years of exile. This exile was, in real truth, a captivity. A people accustomed for many centuries to rule themselves are transplanted, and for nearly a century experience in a strange land the power of the greatest despotism known in history. After all this there has come liberty, and liberty, even when the circumstances are the most distressing, is prized above all other blessings. Moreover, the ancient Jews were a people whose government was essentially democratic; for it is in their history that we may find the germs of the institutions that underlie our modern republics. Liberty had now come—freedom to govern themselves within certain limits, and to take up once more a national existence.

After seventy years of despair and suffering there are now hope and joy. It is very difficult for us to appreciate in detail the severity of this suffering during the seventy years of exile, so many and so different were the factors which entered into it, so pathetic and so tragic was the whole situation. It was not physical distress, but heart-sickness, that had benumbed and paralyzed their souls. From all this there had now come a release. Hope, building upon the events of these first days, reaches far out into the future, and enthusiasm now takes the place of the death-like despair which had fallen over them through these many decades.

The God who had deserted them has now returned. Without his presence all had been dark. They now live in the sunshine of his favor. If the same thought may be expressed in different form, Israel's God was now seen to be a God whose power was not restricted within a certain territory. He has become the creator of the world and the Lord of history. A

<sup>4</sup> Ezra 2 : 64 ff.



great veil has fallen from their eyes, and they see God in a new light. He has revealed himself in a way which they had not before understood. Just as Job, under the influence of the new vision given him of God, finds the basis of all his complaints and all his troubles taken away, so Israel, with the new knowledge acquired, that *her* Jehovah is the God of the whole world, begins to realize that she has, indeed, a mission to the world, given her by God.

Few, after all, had believed the words spoken by the prophets—words which had been repeated many times; but now these words have been fulfilled, and, after the long captivity, Israel is restored to the home-land and to the home-city; and the temple itself will soon again stand where it stood of old. The satisfaction of the faithful must have been very great. Here is the evidence of the foreknowledge of the prophets, and of the all-knowledge of Jehovah. This means that the history of the present and the future is a part of that great history of the past in which, after all, Israel had so much to be proud of, in spite of the shortcomings and the grievous sins of those who had brought ruin and disgrace upon the nation.

Israel had passed through a period of shame and reproach and disgrace. As a nation she had been knocked about until she could no longer be recognized. Men had heaped reproach upon her, and the claims of her mission to the world had been received with contempt; but now the great king is inclined to do her honor. She is to be given, once more, a place among the kingdoms of the earth. Glory and prosperity await her.

For many years Israel has been scattered here and there among the nations. The distribution has been very thorough. In lands most remote her representatives have been found. The nation has been without a home. There have been no leaders to rally the scattered members of the community. All *this* is past. She is again united and again at home.

Jerusalem, the city of God, the holy city, has lain for many years in ruins. No Jew could ever forget Jerusalem, and no disgrace could be more difficult to bear than that which had fallen upon the ancient and sacred city of Jehovah. But now it

is being rebuilt. What significance lies in this fact! This, indeed, means everything!

The whole situation, as even we who live today can see it, was so strange, so overwhelming, as to make men dumb with astonishment, and to lead them to weep for very joy :

When the Lord turned again the captivity of Zion,  
 We were like unto them that dream.  
 Then was our mouth filled with laughter,  
 And our tongue with singing :  
 Then said they among the nations,  
 The Lord hath done great things for them.  
 The Lord hath done great things for us ;  
 Whereof we are glad.  
 Turn again our captivity, O Lord,  
 As the streams in the south.  
 They that sow in tears shall reap in joy.  
 Though he goeth on his way weeping, bearing forth the seed,  
 He shall come again with joy, bringing his sheaves with him. (Ps. 126.)

The whole situation may be described in a single word, and this is a word which then and there took on new significance and from that time became the keyword of true religion. It was the word "deliverance," or, as in later times it is translated, the word "salvation." It was *deliverance* from misery and suffering and torture, to satisfaction, and contentment, and comparative ease ; from reproach and scoffs and taunts, to honor, and position, and even glory ; from the dungeon to liberty ; from the overwhelming darkness of God's wrath to the sunshine of divine favor.

3. *The dark side.*—It would be better if the other side of the picture could be lost sight of, but this would not be true to the God who was directing this history. Nothing, we may persuade ourselves, can be more distasteful to *him* than to have his children look at a one-sided picture, even if it be the bright side ; and not even if it be a picture of him or of his work. It was this Job's friends attempted ; viz., to defend God, on a platform which God himself rejected.

The glory of Israel had, after all, departed. Considered externally—and at that time no other consideration was possible—

the return must have seemed as pathetic, almost, as the captivity itself. The vision of broken walls, of temple ruins, of confusion and chaos on every side, must have been disheartening to those pilgrims who, for so many weeks, had been traversing the desert on their homeward journey. The present Israel is only a shadow of the former, lacking in boldness and independence; lacking, above all, in high ambition. The second temple was "as nothing"<sup>5</sup> in the eyes of the old men who could recall Solomon's temple.

The hearts of many had become attached to the flesh-pots, not of Egypt, but of Babylonia, so that the number of those who returned was pitifully small. The result of long residence in a foreign country had been to make the people satisfied to remain. At all events, they were not courageous enough to brave the dangers and the hardships of the weary journey back to Palestine. Not all of those who failed to return were renegade Israelites; for many, doubtless, would have been glad to make the journey, if age or lack of means had not prevented; but the list, as it is given to us, was ridiculously small, and it is not difficult to understand why, with so small a number, greater things were not accomplished when the return actually took place.

Very serious was the fact that no great men were now to be found in the ranks of Israel. Zerubbabel, the prince, was a weakling; Joshua, the priest, an ordinary man. There was no Moses to organize the nation's efforts; no Joshua to lead them again to the promised land; and no David to fight their battles with hostile foes. There was, in fact, no leadership. Worse than this, there was no great and controlling purpose. Their greatest ambition was to get back; but, when once back, they had not the strength or fortitude to meet the situation as they found it.

The real truth is that their faith in God, of which they boasted so often and so strongly, was a kind of superstitious feeling that he would lift up and exalt them, come what might. Their faith was so great, forsooth, that they would leave everything to him.

<sup>5</sup> Hag. 2:3.



This meant, of course, on their part indifference and inactivity ; it was the same faith which had deadened Israel in the days of Jeremiah's preaching, but which failed to save them from the hand of Nebuchadnezzar. This so-called faith in large measure controlled them ; and because it had control of them it took away from them all life and action.

Zealous enemies, likewise, were on every side. Some of these were at home ; some of them at the court of the king. All alike sought in every way to hinder and obstruct the progress of the nation. That these efforts were successful appears from the fact that after the first year the building of the temple ceased for a decade and a half.

Prophecy was in its decline. In fact, it was almost dead. The national idea upon which prophecy rested is no longer in vogue. "The exiles returned from Babylon to found, not a kingdom, but a church."<sup>6</sup> "Israel was no longer a kingdom, but a colony."<sup>7</sup> In fact, when, a century before, Deuteronomy had been accepted as the book of the people, the voice of the prophet was not so necessary. There was no longer a field for prophecy. Other expressions of the religious idea now become prominent ; on the one hand, the priest with his ritual and his ecclesiasticism ; on the other hand, the sage with his moralizing and his speculations. The work of Israel in the future was to be done through these agencies, rather than through prophecy.

4. *The future for Israel.*—But Israel had a future before her ; her work is only half finished. Five hundred years and more lie back of her from the days of Samuel, Saul, and David. Another five hundred lie before her, to the time when her great work will have been accomplished. She stands in the very center of her long career. This future period will be more important in the history of the church and in the history of religious thought than any period that has preceded it. The day has now come for the first time when personal religion may be most easily cultivated. The time for "genuine piety" has now appeared. In this age, when the priest is supreme, there lives

<sup>6</sup> Kirkpatrick.

<sup>7</sup> George Adam Smith.

also the psalmist; and many of the most beautiful of Israel's psalms are yet to be sung. But this work of priest and psalmist, as well as that of sage, will furnish the theme for sketches in a succeeding number.



JACOB'S WELL

[From Conder and Kitchener, *Survey of Western Palestine, Memoirs*, Vol. II, p. 172]

## SOLOMON'S TEMPLE.

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By EMANUEL SCHMIDT,  
Chicago.

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AMONG the ancient nations there is a close connection between wars of conquest and building of temples. A solemn contract is entered upon between the king and his god. The deity grants victories to the warrior king, the latter shows his gratitude by either building or adorning "the house of god" by means of the spoils of war. This thought stands out prominently, not only in the text, but also in the arrangement, of Seti's inscriptions on the walls of Karnak. So also in Israel. Yahweh had granted to David many victories and the extension of the kingdom's boundaries. In return David made extensive preparations for the erection of a magnificent temple, though it was left for his son to continue and complete the glorious undertaking.

### I. THE LOCATION.

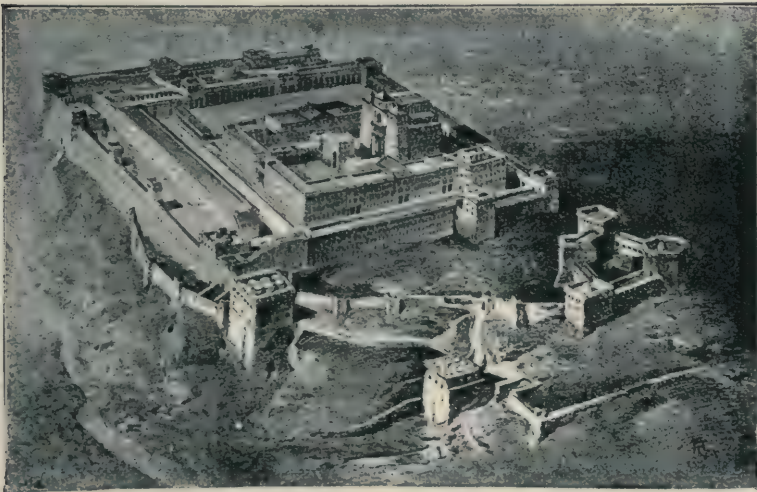
This new sanctuary, which was to outshine all others in the land of Canaan, was situated in the capital of the nation, on the sacred spot where tradition fixes the place of Abraham's serious trial, where David had seen the vision of the angel of pestilence on the threshing-floor of the Jebusite king Araunah. This place was a little lower than the surrounding hills, on which the city was built, and opposite the Mount of Olives. The ground was uneven and had to be leveled by cutting off protruding points and filling up deep cavities.

### II. MATERIALS USED AND MEN EMPLOYED.

A part of the stones used were taken from the "royal caverns" on the mountain slope, on which the temple was to be erected, but the bulk of the materials came from the Lebanons. David had made a contract with Hiram of Tyre, by which the



necessary materials, consisting of hewn stones and cedar, cypress, and sandal wood, were secured. By the order of Solomon these things were dragged down the Lebanon slopes to the coast. Then they were transported on great, improvised rafts one hundred miles along the coast to Joppa, whence they were dragged again thirty-five miles to Jerusalem. Tradition has preserved the story that the stones and the beams were prepared in their final shape in the quarries and on the Lebanons, so that the structure could be erected silently without a blow of ax or ham-



THE TEMPLE OF SOLOMON

Restored after a model by Baurat Schick in Jerusalem

[From Riehm, *Handwörterbuch des biblischen Altertums*, 2d ed., Vol. II, p. 1649]

mer. For the decorations and furniture of the temple, metals, particularly bronze and brass, were used by the Phœnician artists.

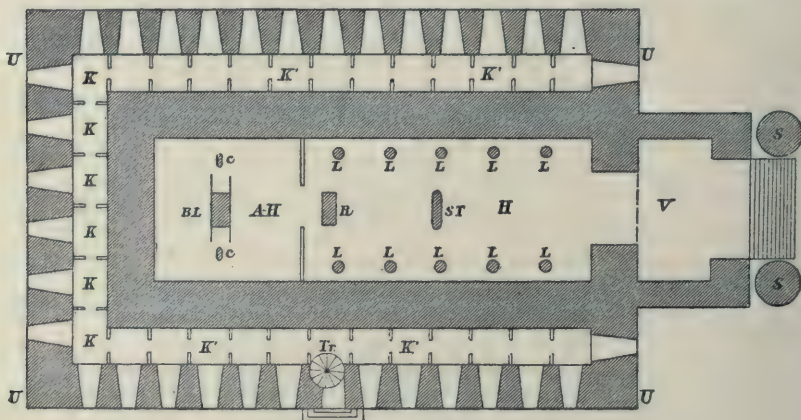
Though Solomon's temple must have been insignificant as compared with the Karnak or Luxor temples, or even those of Phœnicia, it was great enough to necessitate the employment of a large body of workmen for a number of years. The Israelites were not sufficiently skilled in craftsmanship for such an undertaking as this, and hence Phœnician workmen were employed.

The master-workman or "father" was Hiram, a man whose

father was a Tyrian and mother a woman of Naphtali. He seems to have been proficient in almost all branches of work. Under his superintendence vessels of brass were cast in the clay-pits of the Jordan valley between Succoth and Zarethan (1 Kings 7:45, 46). He made the brasswork of the two pillars, the lavers, pots, shovels, and flesh-hooks.

### III. THE PROBABLE ARRANGEMENT OF THE TEMPLE.

There are not data enough in the biblical literature accurately to reproduce the appearance and arrangement of the temple. But we have many statements given which clearly indicate that the



THE TEMPLE OF SOLOMON. DIAGRAM OF THE PLAN OF THE SANCTUARY

[From Riehm, *Handwörterbuch des biblischen Altertums*, 2d ed., Vol. II, p. 1652]

*AH*, Holy of Holies. *H*, The Holy Place. *V*, Entrance Hall. *UUUU*, The Building proper. *K* and *K'*, Chambers. *SS*, Pillars of Jachin and Boaz. *Tr*, Winding Staircase. *BL*, Ark of the Covenant. *CC*, Cherubim. *R*, Altar of Incense. *ST*, Table of Showbread. *LL*, Candlesticks.

foreign artisans, who had charge of the work, had also introduced many distinctive features of the temples in their own land. Thus with our knowledge of Phœnician, which was simply a modification of Egyptian, architecture, together with the Bible account, it is possible to get a general idea of the arrangement and furnishing of the temple of Solomon.

1. *The lower court.*—The whole temple was laid out in the direction of east and west, the building itself also, like most oriental

temples, facing the rising sun. Approaching from the east, we first come to the lower court, which was accessible through numerous gateways. This was a quadrangle, inclosed by colonnades. It is quite probable that Solomon built only the eastern side, which afterward was called Solomon's portico, even in the second and third temples, and that later kings completed the colonnade all around. In this court were planted various kinds of trees, such as cedars, palms, and olive trees, in whose shadows in the time of degeneracy were performed the licentious rites of the Aštarte cult.

2. *The higher court.*—A flight of steps led over a stone wall to the upper court, which is sometimes called the "court of the priests" (Jer. 26: 10). Here stood the rock which David had bought from the Jebusite king. On its top was the huge, brazen altar, visible to the multitude in the lower court. It was a square chest of wood, overlaid with brass and filled with stones and earth. At each corner of this "table and hearth of the Lord" was a projection, called the "horn" of the altar, to which the animal was fastened during the sacrifice.

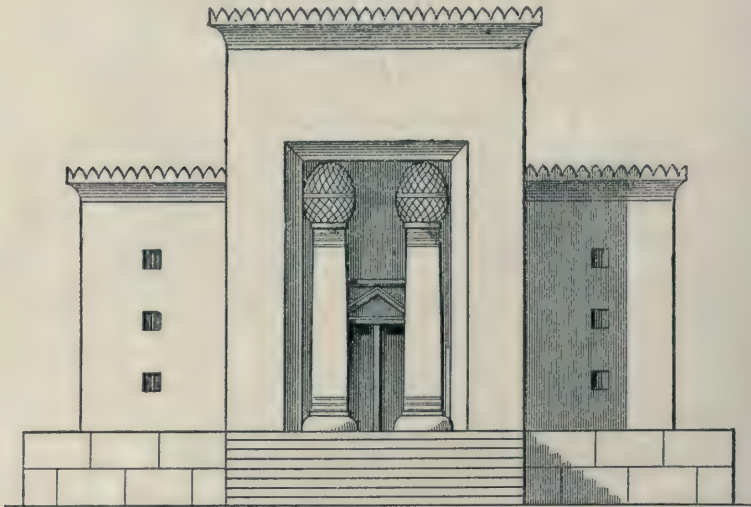
Southeast of this elevated altar stood the great molten sea, the masterpiece of Hiram of Naphtali. This enormous basin is calculated to have held 850 gallons of water. It was supported by twelve brazen oxen. Its shape was that of an open lotus flower, and it was profusely ornamented. On each side of this basin were ten smaller, movable ones, which were used in the sacrificial rites.

3. *The holy place.*—Moving farther west, we come to the holy place. This was a massive stone structure with wooden trimmings and splendid decorations. In front of it on a porch rose two elaborate, isolated pillars, called Jachin and Boaz. Their golden pedestals, their brazen shafts, their rich lily-shaped capitals, their brilliant festoons made them artistic works of remarkable beauty.

We then enter through a pair of folding doors into the holy place, which is a square hall, with beautiful decorations of expensive wood. The floor was of cypress, and the walls were trimmed with cedar. The sculptured decorations represented cherubs,



human and animal faces, and mysterious trees, all overlaid with gold. This room would have been in perfect darkness but for the small loopholes, sometimes called windows, near the ceiling. In this hall we find ten tables, five on each side, on which stood ten golden candlesticks. Here also were kept the consecrated loaves, and from the gilded altar rose daily a cloud of incense.



THE TEMPLE OF SOLOMON. FRONT VIEW OF THE SANCTUARY

[From Benzinger, *Hebräische Archäologie*, p. 245]

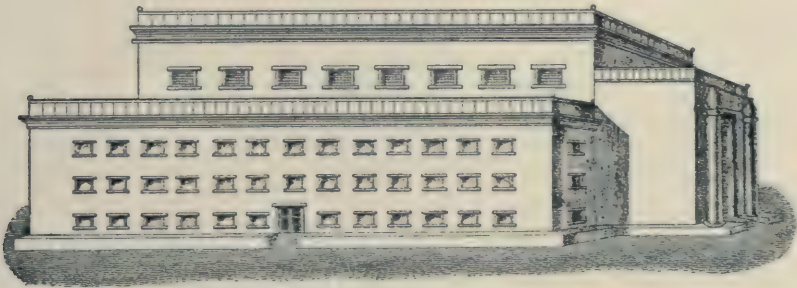
4. *The holy of holies.*—In the center of the holy place stood a dark chamber, called the holy of holies, over which hung a colored curtain, embroidered with cherubs and flowers. This corresponds to the Egyptian adytum. In its midst was a low rock, on which the ark rested. Overshadowing the ark were two huge cherubs with outspread wings. This was the most sacred spot in the whole temple.

5. *The chambers.*—On the north and south side—and some claim even on the west side—of the holy place was a series of chambers, in three stories, for the use of the priests. The walls grew thinner with each floor, so that the upper chambers were the largest. On the side was an entrance, from which a winding

staircase led to the upper floors. They correspond to the numerous smaller chambers in every Egyptian temple.

#### IV. THE STYLE.

There have been many different theories as to the origin of the plan of this temple. Some hold that it was distinctively Hebrew and based on the plan of the tabernacle of the wilderness period. It is more likely that the late historian formed his idea of the



THE TEMPLE OF SOLOMON. SIDE VIEW OF THE SANCTUARY, FROM THE SOUTH

[From Riehm, *Handwörterbuch des biblischen Altertums*, 2d ed., Vol. II, p. 1657]

tabernacle and the worship in the desert from observations of Solomon's temple, just as it formed the basis of Ezekiel's ideal temple. Others think that it was of a foreign origin, and there are many strong arguments in favor of such a view, but they disagree as to the nation from which it had come.

1. *Assyrian architecture*.—The thing common to this temple and those of Assyria was the mixture of stone, wood, and metals. But we find the same in the Egyptian temples, according to their own inscriptions.

2. *Phœnician architecture*.—It is very natural to suppose that the Tyrian skilled workmen, who were employed in the erection of the temple, must have contributed a great deal to the plan of the building. That would only be analogous to the Alcazar at Seville, built by workmen of Granada, and the English cathedrals built by artisans of France. But this is not only a supposition. A comparison of Solomon's temple with those of Phœnicia, particularly of Byblos and Paphos, will show many points of resemblance,

as far as may be judged from representations on ancient coins. While it is true that Solomon's connection with Egypt renders it probable that he received some of his ideas directly from Egypt—and it was quite common in those days for a small nation to imitate a powerful neighbor—yet it is most likely that whatever similarities to Egyptian architecture may be found in his temple must be due to Phœnician influence.

3. *Egyptian architecture*.—Still, for the origin of the plan we must turn to the ancient nation on the banks of the Nile. And we must remember that, while from a study of remaining ruins we can trace certain resemblances, there may in reality have been many more, which during the passing centuries may have been lost, while in the time of Solomon, when the Egyptian temples were comparatively well preserved, they may have been very prominent. (a) The gateways leading to the lower court correspond to the enormous pylons of the Egyptian temples. (b) The colonnade is the same as the peristyle halls. (c) The shadowy groves in the lower court remind us of the temple gardens of Egypt. (d) The enormous molten sea is the best counterpart possible of the artificial lakes which were found in almost all Egyptian temples. We must remember that Solomon's temple was situated on a high rock, and that this arrangement was the most convenient for the necessary ablutions. (e) The huge pillars in front of the holy place are unique as to their shape, but as to position, like those of the temple of Byblos, they serve apparently the same function as the obelisks. Had they been of the same shape as the obelisks, there would have been little doubt as to their Egyptian origin. But it is quite likely that the northern Semites, though imitating their southern neighbors in the custom of erecting such monuments in front of their temples, showed their individuality in modifying their form. This is clearly a Phœnician contribution to the decoration of the temple. (f) The relative position of the holy place and the holy of holies is exactly the same as the Egyptian "house of god" and the adytum. The "oracle" always stood in the center with a narrow path all around it. (g) As to the cherubs and the ark inside the holy of holies, they remind us of the winged sun-disk and the sacred bark; the latter was



also carried in solemn processions. (*h*) The custom of decorating the walls with pictures of men, beasts, and trees, though perhaps not distinctively Egyptian, yet is very common there, for on the temple walls the king would make his victories and his achievements immortal. (*i*) Finally, the presence of the numerous small chambers betrays the Egyptian architecture, for they are found not only in Karnak and Luxor, but in all the temples of Egypt.

Though insignificant when compared with the shrines of other oriental nations, the temple of Solomon was magnificent enough for Israel, and served its purpose well in the days of the kingdoms. Subsequently it became the basis of Ezekiel's ideal picture, still later it was restored at the return from the Babylonian captivity, and finally it was made the type of Herod's splendid temple.

## INDIVIDUALISM AND SOLIDARITY

### AS DEVELOPED BY JEREMIAH AND EZEKIEL.

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By JOHN ROTHWELL SLATER,  
Chicago.

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THE mission of the prophet Jeremiah and his contribution to the religious thought of succeeding ages are still underrated by the average Bible reader. Because the larger part of the book which bears his name is classed as impotent denunciation and useless lament over a dying kingdom, many have failed to catch the underlying note, broad and deep as it is, that sounds forth the tremendous truth of human freedom and individual responsibility. To inquire how Jeremiah attained to this lofty ethical ground, and to what further development his teaching led during the exile, is to take a long step toward the comprehension of post-exilic Judaism in its higher phases. And Jeremiah's work can scarcely be considered apart from that of his younger contemporary and loyal disciple, Ezekiel.

#### I. JEREMIAH.

Those who are impatient with Jeremiah's doleful dirges and monotonously bitter addresses to his mocking fellow-countrymen should remember his unique sorrow. Never, perhaps, was a true patriot so sorely tried by the fatal perversity of unworthy citizens. Only Dante, who so loved Florence and so hated the Florentines, could realize in his lifelong exile the stress and torment of such inner conflict as wore out the heart of Jeremiah. But, considered either as man or as citizen, Jeremiah was the more admirable of the two. For, while Dante mourned his faithless fatherland, and wrote immortal stanzas for her sake, his countless enemies were with short shrift and scanty compassion consigned to infernal torments. But Jeremiah, with an almost

equal facility in the wholesale damnation of local politicians and charlatans, suffered not his righteous anger ever to become resentment, and endured to the end the vindictive spite of that miserable colony at Tahpanhes, that by all means he might save some.

The unparalleled succession of disasters, blunders, and crimes that brought the bright empire of Josiah to ruin had a most profound influence on Jeremiah. During his earlier years, while he was still too young to take a leading part in the great work to which he had just been called, the prophet watched with delight and radiant hope the development of Josiah's reform policy. His mind was deeply impressed by the lofty morality of the law-book found in the temple, and he dedicated himself solemnly to the life-work of guiding the people in the new paths thus marked out. Even while Josiah was laboring most zealously to root out idolatry and immorality from the land, the slowness of the work and its frequent discouragements sometimes smote Jeremiah with a sudden fear. Could it be that this last and greatest reformation, for which good men had longed during so many dark years of violence and sin, would after all come to naught? Could it be that the cause for which Amos and Hosea had given their lives a willing sacrifice; for which Isaiah and Micah and Hezekiah had labored so patiently and wisely; for which, during the dark days that followed, good men hoped and prayed—could this be only another empty dream, a dream that would soon end in dreadful waking and final despair? So Jeremiah feared; and he fought his fears as a brave man will. Surely the Lord will not leave his great task unfinished now. His graciousness will bear with these weak children of Judah and bring them at last to himself. The cause must not fail; it shall not fail. So, during those years, while the balance was trembling between advance and retreat, while the hope of Israel upon the throne wrought mightily for Jehovah and righteousness, Jeremiah preserved his faith in the future. He still believed that the kingdom could be regenerated and made once more strong and beautiful in the sight of God.

But there came an evil day when this bright hope was



shattered forever ; a day which marked the turning-point in Jeremiah's life, because it forced him to change his politics, his philosophy, his religion. That day was the death-day of Josiah. On the plain of Megiddo, amid the roar of Egyptian chariots and the clash of armor, the king was slain ; and with him perished the brightest hopes of the nation and the dearest dreams of the prophet. Henceforth Jeremiah's task was to palliate, not to cure. He could no longer promise to the people a complete reëstablishment of the kingdom on a plane acceptable to Jehovah and secure from foreign foes. As a statesman he could no longer remain a consistent nationalist. He must henceforth counsel such temporary policies as seemed most likely to promote internal harmony and postpone the final downfall. As a theorist he must abandon that system of ethical and political philosophy which was based on the fundamental premise of a permanent, divinely ordained monarchy, and must discover some other working principle to provide motive and sanction for the civic and the religious duties. As a preacher he must declare some deeper and more abiding link between God and man than lay in the constitution of a kingdom fast sinking into decay.

It should not be supposed that this profound change in Jeremiah's thinking and teaching was hastily conceived or immediately accomplished. Limitations of space forbid the tracing of a gradual modification in his ideas during the troubled reigns of Josiah's successors. There were times, such as the temporary respite which Judah gained by the defeat of the Egyptian forces at Carchemish and the internal conflicts of the Babylonian conquerors, when it may have seemed possible that Jerusalem might yet escape for many years. But the complete failure of all Jeremiah's attempts to promote a policy of conciliation and self-preservation soon confirmed his fears. It became only a question of time until the follies of the young princes of Judah and the villainy of their crafty courtiers would bring the final catastrophe.

As the prophet beheld the crumbling of those ancient foundations on which had rested the best thought and the highest aspirations of four centuries, his spiritual struggle must have

been profound. Not always do political changes seriously affect individual thinking; there are periods when kings and conquerors come and go, while the intellectual and moral leaders of a nation go their way calmly and without disturbance. But it was far otherwise with Judah. Every change of ruler, every foreign complication, every domestic intrigue had its effect on the opinions and principles of the spiritual leaders at Jerusalem. This had been eminently true a century before in the case of Isaiah. It was true also of Jeremiah, with the additional motive for keen interest that on the political changes depended the prophet's personal safety and the success of his mission. How deeply and earnestly the best men of the time strove to work out a new theology to meet the new exigency is shown by the short prophecy of Habakkuk. But while Habakkuk's inquiry was limited to the problem of the divine righteousness as complicated by delayed punishment of pagan foes and lawless Israelites, Jeremiah found himself confronted by a wider question: What is the ultimate relation of man to God? If the old monarchy, still in theory a divinely ordained institution, is soon to be overthrown, what power shall take its place to enforce obedience to the moral law? Still more: if the old ecclesiastical system, with its offerings and its ceremonies centered in the temple at Jerusalem, is soon to become inoperative and void through the impending fall of the holy city, how shall men any longer worship God or receive absolution of their sin? Even now the priests have become untrustworthy as religious leaders (Jer. 14:8), and so another link between God and man has been broken.

Again: now that the sublime function of prophecy, once a direct and almost infallible means of communicating the will of God to the people, is invaded and debased by the growing horde of false prophets, whose baneful influence over the fickle populace is tending toward the gravest results, what attitude shall be taken henceforth toward prophecy? In recognizing, as Micah and Zephaniah had already done, the fact that every prophecy must be tested to prove whether it be true or false, is there not implied an admission that will ultimately reduce the influence and authority of the true prophet, and make him less and less an

intermediary between God and man? Again: when the careless people of Judah seek to lay the responsibility for their sad plight on the sins or the blunders of their ancestors, saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Jer. 31:29), how shall the prophet correct this specious folly? Under the old conception of the oneness of the race, this fatalism would have exceedingly plausible foundation. Yet the pernicious half-truth was working havoc with the national conscience, or with such remnants of the national conscience as had survived the age of Manasseh.

These were some of the hard questions which the rapid political changes of the last decade of the seventh century pressed upon the active mind of Jeremiah. He was not unprepared to meet them. Hosea, Amos, and Isaiah had long before laid the foundation for an ethical and individualistic reformation of the national theology. They had insisted on the emptiness of sacrifices unaccompanied by righteousness; they had rigorously condemned all hypocrisy, and had demanded personal goodness as the only sound basis for social prosperity. Therefore it was not a long step for Jeremiah to the conclusion that the one ultimate reality and necessity of religion is the subjection of the individual will in obedience to the divine will. The power and wisdom of Jehovah as shown in the creation and preservation of the world, and his absolute justice as displayed in his dealings with men and his strict demands of them, are the two ruling ideas of the earlier wisdom literature. Here there arises a very interesting question as to the extent to which the teaching of the sages influenced that of the prophets before the exile. While most of the wisdom material found in the Old Testament dates in its present form from post-exilic times, there is sufficient evidence in the earlier proverbs, and in many incidental hints in the prophets, to prove that for centuries before the exile the sages had been quietly guiding the better class of the people into common-sense views of practical morality. The whole atmosphere of the book of Proverbs is individual and social rather than national. The individual owes duties to himself, his neighbor, his God. To the performance of them he is urged, not on the ground of his



responsibility as an Israelite, a member of the chosen people, a unit in the great civic and religious organism which centered at Jerusalem in the palace and the temple, but on the ground of his responsibility as a man. While the extent to which this wisdom element permeated the people and the ranks of the prophets previous to Jeremiah's time is still an unsettled point in the history of Israel, we cannot err in assigning an important place to this influence in the development of Jeremiah's theology.

Note the converging lines which led to this discovery, or rediscovery, of individualism by Jeremiah: the impending political changes; the approaching end of the Judaic monarchy and ritual; the increasing unreliability of the prophetic and priestly leaders; and, finally and most important, Jeremiah's own meditation upon the basis of human responsibility, in channels already partly marked out by the earlier prophets and sages. The development of Jeremiah's doctrine proceeded rapidly during the years of storm and stress that began with the accession of Nebuchadnezzar. It was practically complete by the time of the first captivity in 597 B. C., as seen in the letter which the prophet wrote to the exiles in Babylon (Jer., chap. 29).

Just what his doctrine was is nowhere better seen than in the beautiful words of that epistle, counseling individual repentance and obedience as a means of ultimate restoration: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord, and I will turn again your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again unto the place whence I caused you to be carried away captive" (Jer. 29:11-14). That the new attitude toward Jehovah differs from the old is explicitly stated in Jer. 31:31-34. In the old covenant the law was written on tables of stone and embodied in a national and ecclesiastical system, to maintain which sincerely and completely was identical with individual virtue. But now a

new principle is announced: "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more" (Jer. 31:33, 34). The people shall not need any more to depend upon prophets for their knowledge of divine things. "Thus shall ye say everyone to his neighbor, and everyone to his brother, What hath the Lord answered? and, What hath the Lord spoken? And the burden of the Lord shall ye mention no more: for every man's own word shall be his burden" (Jer. 23:35, 36a).

This newly emphasized truth gave to Jeremiah a new tenderness and a new courage. With the strong natural affections of a Hosea, and equal personal afflictions, he combined this new thought of the individual responsibility of each man to God, and, if we may so speak, of God to each man. So it was that he became an earnest preacher of the divine fatherhood. In such passages as Jer. 31:1-20 and 32:36-44 there breathes a yearning for the lost, an apprehension of divine grace which should put to shame those superficial readers who speak of Jeremiah as a scolding prophet. And in his pathetic insistency on the certainty of the final return of some remnant of Judah, maintained even in the dark days of his cheerless old age at Tahpanhes (Jer. 44:28), there is an optimism that brightens the most somber page of his life-history.

## II. EZEKIEL.

Ezekiel began his prophetic career as Jeremiah's was approaching its close. Taken captive to Babylon by Nebuchadnezzar in 597 B. C. with the leading men of the nation and the best class of its citizens, he was called after five years' waiting to the post of a watchman, to warn the people of Judah. For six years he strove in vain to awaken those who remained in

Jerusalem to a sense of their desperate peril, and those who were with him in the Jewish colony on the Chebar to a realization of the sweeping changes in their individual and social ideals which the captivity had made necessary. Then came the destruction of Jerusalem and the advent of a new lot of captives. Henceforth his prophecy becomes less and less practical, less applicable to the immediate circumstances of the exile, and more completely ideal. It is in the earlier part of his book that we must seek for his version of the doctrine of individualism; in the latter part, the product of his later years, we shall find his own extension of that doctrine into a solidarity, a new and higher nationalism, which, though still but a dream, was a dream that influenced all subsequent Jewish thought.

The eighteenth chapter is, of course, the classic passage for the study of Ezekiel's ethics. He takes the proverb about the sour grapes which Jeremiah had found current years before, and declares, in much greater detail than Jeremiah, the falsity, particular and general, of the principle embodied therein. "All souls are mine," he proclaims as the word of Jehovah. "As the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." No man shall die for the sins of his father, nor live because of his father's righteousness. This principle makes possible repentance and forgiveness. The Lord has no pleasure in the death of the wicked. "Therefore I will judge you, O house of Israel, everyone according to his ways, saith the Lord God. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Ezek. 18:30). Here is Jeremiah's doctrine expanded and strengthened. It is, of course, a familiar fact that Ezekiel's debt to Jeremiah was a large one. The younger prophet undoubtedly sat at the feet of the elder and prepared himself to carry on into a new generation and a foreign land those great truths which had been won by bitter sorrow and affliction in the last years of old Jerusalem.

But Ezekiel was a priest. Unlike Jeremiah, his mind could not long rest content with a mere affirmation of the personal relation of each individual to God. If the old basis of association



for all members of the nation, namely, the ceremonial and governmental functions, had been swept away by the destruction of Jerusalem and the deportation of the Jews to a foreign land, some new basis for a new fellowship must be found. It is a striking proof of the intensely local character of the Hebrew cult during preceding centuries that even prophets so broad in their vision as Jeremiah and Ezekiel never thought of the possibility of founding a new sanctuary in the land of captivity. The whole inheritance of the past made such a thought impossible. Therefore it was with the return that Ezekiel associated his visions of a new state, ruled by a prince as the vicegerent of Jehovah, but in reality almost democratic in its internal administration, and thoroughly so in its social organization. The tribes are to dwell together in peace and harmony—not Judah alone, but the whole twelve—with allotments as impartial as might be, except that the Levites shall have the most desirable portion, as befits the predominantly ecclesiastical character of the state. Of the underlying principles of Ezekiel's system Professor C. F. Kent says:<sup>1</sup>

“Profiting by the experience of the past, and following the tendency toward greater ceremonialism, which found expression in Deuteronomy and the reformation of Josiah, Ezekiel outlined for the restored state a plan calculated to correct the imperfections of the earlier system, and to impress by form and ceremony the great truths which he deemed essential. Naturally it was in general modeled after the pre-exilic Hebrew kingdom and temple, with which he was so familiar; but his fertile mind suggested much that was entirely new, and not a little that proved impractical in the presence of actual facts. His purpose, however, is evident. By detailed regulations he aimed to close all the gaps in the law of Deuteronomy whereby the old heathenism had found admission, and to surround the members of the restored community with influences which would insure their perfect development.”

In Ezekiel's program for the new Israel we can trace a connection with his doctrine of individualism, and therefore with

<sup>1</sup>*A History of the Jewish People*, p. 54.

Jeremiah's teaching. The bond is this : as all men must, in one aspect, stand separate and alone in the sight of God, so also in the service of God do they become once more a brotherhood, a great family, a spiritual state. The old spiritual unity of the nation had been an artificial, theoretical, and incomplete unity, because it was based on a national ceremonial system which had ever been but half-heartedly maintained, and often disgracefully belied by the outstanding wickedness of the people. The new unity, as ideally conceived by Ezekiel, was to consist in a true and inward harmony of holy desires centering upon Jehovah. Thus we have the sequence of Jeremiah's premise, the complement of his great discovery, the germ of the New Testament doctrine of the kingdom of God.

Of course, it was not wholly due to Ezekiel's individual bent of mind that his picture of the future Israel took so highly an ecclesiastical form. Many forces were rising in his time, which later in the exile and after the exile brought the priestly element to the supreme place in the national life. Under other circumstances, notwithstanding the Semitic predilection for ceremony and ritual, Jeremiah's doctrine of individualism, and his principle of the subordination of form to spirit, might perhaps have resulted in a Jewish rationalism as early as the exile. In the absence of the temple service and sacrificial system there might have been developed an ethical monotheism devoid of ritual. So far as Jeremiah's utterances indicate, he would have postponed all elaborate externalism in worship to the restoration, leaving the nation during the interim dependent upon private devotion to sustain the religious life. But Ezekiel was, after all, more of a priest than a prophet, and he entered with enthusiasm on the work of providing an outline system to take the place temporarily of the suspended temple service. The increasing observance of the sabbath, the practice of fasting, and the origin of the synagogue, not to speak of literary monuments, are enduring relics of the priestly activity during the exile which Ezekiel encouraged and zealously supported. Thus he was among the first to build the foundations of that vast structure known as Judaism ; a structure which in theory should have been the

purest theocracy that ever mortal mind conceived, but which the weakness, the inordinate ambition, and the deficient spirituality of the post-exilic Jews made into a hiding-place for hypocrites and a prison for the bond-slaves of tradition. There were years, during the rule of the few good men who held the high-priesthood in the Greek and Maccabean periods, when Ezekiel's dream of Jewish solidarity came somewhere near realization. But for the rest, his prophecy of a united church and state, coexistent with an almost democratic and socialistic government, remains unfulfilled. A magnificent dream it is; one that must always thrill the Christian citizen with high ambitions for his country, and must rouse in him the hope that some day, though there be no vital union of church and state, the Spirit of God may so fill those who make up the state that he, too, may give to his fatherland a new name, Jehovah-shammah, "The Lord is there."

There is one more outcome of Ezekiel's doctrine of solidarity that should not be passed over. Since every man is responsible to God for his own deeds, and since all men are bound together by this common bond linking them to God and to a holy life, the strong must help the weak. Hence the figure of the shepherds and the doctrine of pastoral care in chap. 34. This, after all, is the element in Ezekiel's teaching that comes nearest to the New Testament gospel, and so to our own needs. It must be that our Savior meditated long and deeply upon that chapter before he entered upon his shepherding ministry and proclaimed himself the ideal shepherd. Surely there is a note here that rings very clear in our own ears as we theorize of the social organism and its functions; a humanizing sentiment that turns our thoughts from abstractions and analyses to the plain duties of mankind toward one another. For Ezekiel, while he speaks here chiefly of the divine shepherd who shall repair the grievous wrongs of faithless human shepherds and gather again the scattered sheep lost in the wilderness, impresses also the duty of shepherding upon all those who are charged with the divine mission of bearing up the weak and guiding the wayward into the paths of peace.

The prophet at the beginning of his career (Ezek. 3: 16-21)



called himself a watchman. He felt his mission then to be one of warning; to stand upon a tower and shout directions to travelers below. If then they strayed into the wrong road, his conscience was free. But years brought a deeper experience and a heavier burden. He is now a shepherd. He stands upon no tower and shouts no warning, but instead goes forth into untrodden ways to seek and to find that which is lost. Of these two types of social responsibility, the exhorting type and the rescuing type, it is not hard to decide which is the more Christian and the more effectual.

## METHODS OF SUNDAY-SCHOOL TEACHING.

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### II.

IN the portion of this article previously published<sup>1</sup> the recitation method and the conversation method were specially discussed. These methods are specially adapted to the classes of the intermediate division, made up of pupils from ten to eighteen years of age. It remains to speak of certain methods specially adapted to adult classes.

In the lecture method, pure and simple, the teacher demands no preparation on the part of his pupils, and in the conduct of the class calls for no recitation and asks no questions. He instructs by conveying information, with or without application of that which is taught to personal conduct and current ethical problems.

In proportion as the element of application is prominent the lecture approximates to a sermon. Some of the best teaching of adult classes that we have in Sunday schools today is simply good expository preaching. We cannot have too much of it, unless it displaces something still better. It is especially adapted to large classes in city churches. For its successful employment it is necessary that the class should have a room by itself, that the teacher should be a well-informed student of the Bible, that he should be a good speaker and skilful in handling an audience. It has the great advantage that it makes it possible to employ for the instruction of a large number of hearers the best teacher the church possesses for this kind of work, instead of dividing the pupils among several teachers of inferior ability. It tends to silence those well-meaning hobby-riders who are likely to be found in almost any adult class conducted on the conversational method, and who are continually diverting the discussion from

<sup>1</sup> See the BIBLICAL WORLD, August, 1899, pp. 120-24.

its legitimate channel to irrelevant and unprofitable themes. Given a good teacher, such a class can often draw more adults into the Sunday school than any number of small classes conducted on a different method could do, both because the teaching is better than it would be in the small classes, and because there is a freedom from any danger of being called on to expose one's ignorance. There are probably few Sunday schools of any size which ought not to have at least one class conducted avowedly and invariably on the lecture method, provided only a competent teacher can be obtained. It is even to be counted among the advantages of such a method that, if the teacher is not competent, he cannot long hold his class.

But the limitations of this method are as obvious and real as its advantages. It is but little calculated to induce the pupil to study. Now and then a lecturer may make the Bible so interesting as to stimulate studious hearers to study it for themselves. But most people are as lazy as circumstances permit. And expository preaching is only less calculated than other kinds of preaching to encourage hearers to take their spiritual nourishment from the hands of the preacher rather than to search it out for themselves. At best the lecture method is but a concession to ignorance and laziness—a necessary one, but still a concession.

To some extent the defects of this method of teaching may be corrected by combining with it some of the features either of the recitation or of the conversational method. Thus particular themes may be assigned to certain members of the class for special study, reports of their reading being presented before the next lecture. Or printed questions may be given out to be answered in writing, the papers being corrected and returned. But these very improvements of the lecture method tend, unless managed with care and skill, to destroy the advantages of the method itself. And the lecture method must remain subject to the great disadvantage that it tends but slightly to encourage real study.

But what is the best method for advanced classes made up of those who are not beyond all hope of becoming real students of



the Bible? The teaching of the Bible in academies and colleges is producing, we hope the improvement in the pedagogical methods of the Sunday school is going to produce, a class of real Bible students in our churches. These people will want to continue their study of the Bible beyond the age of youth, but they will want it to be real study; not mere talk, however interesting. For this class, already existing in our churches, and destined, we hope, constantly to increase, we are persuaded that there is needed a method different from any that we have thus far described. For lack of a better title we shall call it, using a German name, the seminar method. A seminar is a group of students pursuing investigative study under leadership. The pupil has tasks assigned as in the recitation method, but the task is one, not of memorizing, but of investigation; not of mere acquisition, but of discovery. If, for example, the subject of study is the religious ideas of the prophet Isaiah, the student is neither set to learn these ideas from a text-book, in which someone has formulated them for him, nor gently led to perceive them through a conversational discussion of the book of Isaiah, nor informed concerning them in a lecture; but is sent direct to the prophecies of Isaiah, with instruction to discover and report to the class what he finds to be the ideas of the prophet on this or that theme which is specially assigned to him. The same method is applicable to a multitude of similar subjects, such as the interpretation of the Sermon on the Mount, the ethical teachings of Jesus, the theology of Paul. Such a method, sufficiently simplified and applied to carefully selected subjects, is practicable even with pupils of the high-school or college age. But it is evident that its chief field is among somewhat mature pupils, and especially among those who are intellectually mature. Indeed, there is no class to whom it would be less applicable than to adults of untrained mind. It might be so simplified that it could be used with children; its use with people who have lost the flexibility of the youthful mind without gaining the strength of a trained mind would be quite impossible.

It is equally evident that such a method demands thoroughly competent and trained teachers. Young people who have never

themselves been taught by anything but a text-book or lecture method are incompetent to become the leaders of classes pursuing investigative work. There are many Sunday schools in which work of this kind cannot be done, because they have absolutely no teacher capable of conducting it; perhaps there are very few schools in which it can be done. The same statement applies, only less sweepingly, to the lecture method. Even the pastor is in many cases incapable, not from lack of time only, but from lack of training, of doing either of these kinds of work well. That this is so simply emphasizes the fact that our Sunday schools are still a long distance from their goal, and that there is pressing need of schools—we do not mean now Sunday schools, but colleges or seminaries—in which men and women shall be trained for this higher order of teaching. But in some of our churches there are men and women possessing the requisite scholarship and the requisite skill in teaching, either to conduct a lecture-class or to lead an investigative class. Such men and women ought to be used, both for the general instruction of the church and the education of those who are themselves to be teachers.

In conclusion it may be suggested that it would be a profitable exercise for every Sunday-school teacher to scrutinize his own method of teaching, inquiring of what type, or what mixture of types, it is, and whether it is the one that is best adapted to the class and the subject, and whether he is employing it in such a way as to avoid its dangers and to gain its advantages.

## THE SAMARITANS.

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THE origin of the people known in New Testament times as the Samaritans is involved in some obscurity. The biblical account in the seventeenth chapter of 2 Kings tells of the siege and capture of the city of Samaria by Shalmaneser, king of Assyria, and his successor, Sargon. The inspired author informs us that the inhabitants of Samaria were carried into exile beyond the Euphrates to Mesopotamia and the far East. His language might be interpreted as describing a complete depopulation of northern Palestine by the Assyrian invader. That such an inference is almost certainly unfounded will appear from Sargon's own account of the capture of Samaria. He speaks of carrying away 27,280 of the inhabitants. Surely this small number did not exhaust the population of the district. We do not forget that Tiglathpileser in 734 B. C., twelve years prior to the final destruction of Samaria under Sargon, had carried into exile most of the inhabitants of northern Galilee and of the district east of the Jordan. Sargon left a viceroy in the district of Samaria. This he would scarcely have done had the country been wholly depopulated. So meager, however, was the population that Sargon in the following year settled in this district colonists from other countries, and so numerous were the foreigners transplanted into the region of Samaria by Sargon, Esarhaddon, and Assurbanipal that the few Israelites who remained in the mountain fastnesses were probably absorbed in a generation or two by the large heathen population of the country. The wild beasts of the Jordan valley, taking advantage of the sparse population, multiplied so rapidly as to cause serious annoyance to the heathen colonists from the East.

The fears of the Babylonian colonists were in a measure



quieted by the return of an Israelitish priest to Samaria for the purpose of teaching the new inhabitants how to worship the God of Palestine. This priest probably revived at Bethel the type of worship which had prevailed from the days of Jeroboam the First to the Assyrian captivity. This representative of Israelitish worship, whoever he may have been, did not succeed in weaning the heathen colonists from their ancestral gods. They deemed it wise to keep up the Palestinian cult as a safeguard against wild beasts, while maintaining with devotion the worship of the gods of Babylonia. Their descendants for generations practiced the same dual worship. Good king Josiah, a generation before the destruction of Jerusalem, extended his iconoclastic work to Bethel and the adjacent district. He had as little success in the extirpation of idolatry among the Samaritans as in his own capital city.

When Zerubbabel, in 535 B. C., returned to Jerusalem with a band of about fifty thousand Jews to revive the Jewish commonwealth and restore the worship of ancient days, the mongrel population of Samaria asked permission to join with the Jews in rebuilding the temple. They asserted that from the days of Esarhaddon, king of Assyria, they had been engaged in the worship of Jehovah. There is no proof that they claimed kinship with the Jews. They merely claimed community of worship, and expressed a desire for a closer union in this particular. Of course, such religious fellowship would have greatly promoted social and commercial intercourse. The two peoples would certainly have intermarried and ultimately become one folk. Zerubbabel and Joshua were face to face with a most perplexing problem. Could they afford to reject such overtures from the Gentiles? Moreover, if our view is correct that there was an admixture of Israelite blood with heathen among the Samaritans, would not the claim of this people for admission to the worship of Jehovah be peculiarly strong? Had not the prophets also foretold a great ingathering of the gentiles? Was not the Messiah to receive into his kingdom the nations from afar? On what ground could admission be denied to the Samaritans?

Zerubbabel and his colleagues declined the proffered help of

the Samaritans. At once open hostility broke out, and the Samaritans set about devising means to interrupt the work on the temple. They hired able men in the court of Cyrus to thwart the Jews, and soon weakened the hands of the workmen in Jerusalem. This bitter hostility continued throughout the following six centuries. The Samaritans caused the work on the temple to cease until the second year of the reign of Darius—that is, from 535 B. C. to 520 B. C. It is possible that the Jews were too easily discouraged, but we may be sure that the opposition of the Samaritans was both skilful and determined. A long parenthesis in Ezra 4:6–23 recounts the undying enmity of the Samaritans against their neighbors. They wrote bitter accusations to King Xerxes in the beginning of his reign, and, later on, to his successor Artaxerxes. It is probable that their successful appeal to Artaxerxes was sent in the early part of his reign, before he came under the influence of Ezra and Nehemiah. The attempt to fortify Jerusalem in 444 B. C. was bitterly opposed by Sanballat and the Samaritans. We learn from Josephus that the hostility between Jew and Samaritan, which burned so fiercely throughout the Persian period, blazed out frequently during the supremacy of the Greeks in Palestine. It became a habit with the Samaritans to claim kinship with the Jews when the latter were in favor at court, and to deny any connection whatever when the Jews were in distress. Even under the Roman rule, in the time of our Lord, Jews had no dealings with Samaritans.

It is worthy of note that in our own time some Christian scholars of acknowledged reverence and ability accuse Zerubbabel of unbecoming narrowness. Of course, Ezra and Nehemiah in like manner incur serious censure. It is argued that the Jewish leaders of the return are really responsible for the pharisaism of later times. But what would have been the effect on the fortunes of Judaism if Zerubbabel had accepted the offer of the Samaritans? Is it not probable that the purity of Hebrew worship would have been greatly compromised? Would not the religion of Jerusalem in the end have become a composite similar to that which prevailed among the Samaritans? For our part, we cannot but commend Zerubbabel and the leaders of a

later time for insisting on a sharp separation between the people of Jehovah and the idolatrous Samaritans and heathen who would swallow them up. Nehemiah understood the character of Sanballat far better than those modern scholars who accuse him of narrowness and intolerance for emptying out of the temple the household goods of the wily Horonite.

In defending the Jewish leaders of the restoration from the charge of bigotry, we do not for a moment assume the untenable position that inspired men were infallible in their conduct. Peter dissembled for awhile at Antioch, and Paul and Barnabas quarreled about John Mark. Zerubbabel and Joshua in the sixth century B. C., as well as Ezra and Nehemiah in the fifth, may have advocated a mistaken policy in their treatment of the Samaritans and other peoples about them. They may have adopted a narrow program quite contrary to the liberal scheme set forth by the prophets and other so-called progressive leaders. Nehemiah expressly states that he was opposed in his work of reform not only by Sanballat and Geshem, but also by the prophetess Noadiah and the rest of the prophets (Neh. 6: 14). If Nehemiah is to be believed, one at least of these prophets, Shemaiah, the son of Delaiah, had been hired to deliver a false prediction in order to entrap the great reformer. Were Noadiah and the prophets who harassed Nehemiah, after all, the earnest advocates of a noble catholicity, as against the narrowness of a bigoted coreligionist? The sober verdict of history will not support the indictment against the Jewish leaders who built the second temple and organized the Jewish commonwealth. These leaders were noble men, intent on the preservation of the true religion in a period when indifference and apathy threatened the foundations of the faith. It is well for the world that they did their work with such courage and thoroughness.

[NOTE. — Let the reader go to the sources of the history of the Samaritans. The books of Ezra and Nehemiah are first in time and in historic value. The apocryphal book of Esdras is of little worth for historical purposes. Josephus is quite valuable for the interbiblical period. See especially Ezra, chaps. 4-7; Nehemiah, chaps. 2, 4-6; JOSEPHUS, *Antiquities*, IX, xiv, 1-3; XI, vii, 2; viii, 2-7.]



## A LETTER TO A SUNDAY-SCHOOL SUPERINTENDENT.

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By SHAILER MATHEWS,  
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MY DEAR SIR :

It is in no spirit of criticism that I make these few suggestions. We all know your devotion to your school and to the religious interests of its members—although sometimes you are perhaps a trifle thoughtless in displaying this interest. But it has seemed to me that it might be possible for you to get better results from your school if you were to consider one or two matters in its management. For instance, why do you not attempt to organize the school more systematically? You have, of course, your assistant superintendent and your secretary and other officers; but, after all, to have these officers is but the beginning of efficient organization. Each has his own duties, and, on the whole, he performs them well; but do they work with sufficient unity? Why may they not be treated as a sort of board of directors, or, if you prefer, cabinet, which shall hold stated meetings for the discussion of the affairs of the school? Each officer sees needs that you do not, and in the discussion of the conduct of the school you will be surprised to find how many helpful suggestions your officers can make. Of course, you have already a teachers' meeting, but even this cannot be of the same service as a meeting of those who are especially concerned with the matter of administration rather than instruction.

And this suggests another matter. Has your school utilized all its members capable of doing some special thing exceptionally well? A school ought to be so organized that its management is in the hands of a considerable number of persons, each of whom can be counted upon for a definite service, like caring for the benevolence, the music, the instruction. If they are brought into the proper relations, your own work will be greatly lightened and a larger number of efficient persons will be interested in the school. It goes without saying that the administration of the school is sure to be improved.

This naturally suggests the fundamental question: What is the real function of the superintendent? To judge from fairly wide observation, most men regard it as consisting in conducting the public exercises of

the school and occasionally adding a few words of advice or exhortation—and sometimes you do this very well indeed. But ought not a superintendent to attempt to develop his school along the line of some definite policy? Have you ever stopped to decide whether you want your school to be noted for one virtue rather than another, for one class of persons rather than another? If you have not, who has, or will? This will certainly appear reasonable to you, for you are a business-man. But let your officers share in this decision. Some day, if you should see fit to hold a meeting of your officers, after you have settled when and how the pupils are to get their library books, ask for an expression of opinion as to whether the school is to be conducted primarily on educational or on revivalist lines. No matter whether your officers agree among themselves or not, let them grapple with the question. It may be new to them. At the next meeting propose another question of general policy, or else, if they seem interested, discuss what methods should be adopted to make the school develop along the line preferred. Of course, you must direct the discussion, and very probably explain your own plan of action; but in asking advice you will at all events get your officers to thinking along necessary lines, and you will gain helpers who know what you are trying to accomplish.

And this suggests a delicate matter: your conduct of the public exercises of the school. Of course, you want to preside. Generally you read the Scripture, make the prayer, give out the hymns, and make the short address. You do it very well, but might it not be done better? Do you really prepare for the exercise? If so, why should you stumble over the proper names? Why do the children pay so little attention to your prayer? Why are your remarks so much alike Sunday after Sunday?

May it not be that you could intrust a part of the exercises to someone else? There must be some man in your school who would consent, for instance, to read the Scriptures. Perhaps there are several who might share in the exercises. You should undoubtedly preside, although it is not impossible that even this duty might be given over to some specially gifted man. But generally you can accomplish more by identifying yourself with the public service, and attending to such duties as you can perform effectively. Only it will do no harm to remember that your chief duty is not so much that of a public speaker as that of an organizer. You are to direct the school, to make it effective as a means of religious growth for all its members.

One word in closing. Do not forget that you are as marked a

religious leader as the pastor. If you get the reputation for honesty in business, for cleanness and godliness of life, for kindliness and charity, you will be the model of many a boy. But if you get a reputation of another sort, you will be all the more a damage to the church and the Sunday school because you are a success in your important office.

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## THE RELIGIOUS TEACHINGS OF HAGGAI AND ZECHARIAH.

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By REV. THOMAS D. ANDERSON, D.D.,  
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THE very practical work to which the prophets of the restoration addressed themselves was by no means unimportant. Theirs was a time when religion needed to be organized ; for though religion is essentially spiritual, in order to accomplish its mission in this world it needs institutions. Institutions are its hands and feet. A place of worship is the *ποῦ στῶ* which religion uses in order to move the world. As the human mind needs a body in order to its highest effectiveness in this physical world, so the spirit of religion needs to be organized in order to gain its highest ends in human society. And as there are times when in order to the continued efficiency of the mind the prime duty is to secure a more efficient body, so there are times when in order to the increased effectiveness of religion the prime duty is to secure more efficient religious institutions. There are times when men need a Jeremiah to break up their superstitious confidence in a material temple in order that their faith and hope may be in a living God. But there are also times when men who do not hold God in all their thoughts need a Haggai to raise them toward a truer worship of the living God by means of a material temple reared to his name. Religion culminates in a city which has no temple. But the end is not yet. Men must be lifted up, educated, disciplined. "The hour cometh when neither in Jerusalem nor in this mountain shall men worship the Father," but the men who have never felt the influence of worship either at Jerusalem or at this mountain are not the most likely to worship God in spirit and in truth. This is not a world of unembodied spirits, and it will

not be saved by an unembodied religion. The Redeemer must be incarnate. Religion must have hands and feet.

As Haggai comes to the people with the exhortation, "Arise, and build," he is confronted by the spirit of procrastination: "The time is not come that the Lord's house should be built." Other things must be attended to. Land must be ploughed, gardens must be tilled, houses must be built, the substructure of material civilization must be laid before the religious superstructure is raised. In our day this plea is presented in philosophic guise, as men urge that religion is a higher evolution of the process of civilization. Are the wretched inhabitants of our city slums to be ennobled, we must first pay all our attention to the improvement of their physical environment; "it is not time" to present the invitations of religion. Are our frontier communities to be made tributary to the higher life of the nation, we must first expend all our energy in felling the forest or in sowing the prairie; "it is not time" to establish a church or call attention to spiritual things. Are the unenlightened communities of foreign lands to enjoy more abundant life, we must first introduce the railroad and the telegraph, and stimulate commerce; "it is not time" to appeal to man's higher nature through the inspiring ideals of religion. But as Haggai teaches, this is all a mistake. It is true that religion does not come to its most glorious consummation until all forces and all resources become subject to its sway, until "the costly things of all nations shall come in" (Hag. 2 : 7); but history proves that if religion is not involved in the earlier stages of civilization, it will not be evolved in a later stage. The argument which Haggai draws from the failure of the harvest, though convincing to the men of his day, may be insufficient for our time. The Great Teacher himself has warned us against the habit of drawing inferences as to moral character from physical condition. But the lesson which Haggai seeks to teach is as true now as it was two thousand years and more ago. A postponement of religion is a refusal of the condition of more abundant life.

The words of Haggai win a ready response, but it is easier to arouse religious excitement than to sustain religious enthusiasm,

and therefore our prophets successfully pass the test of religious leadership, since they sustain the enthusiasm which they had awakened. They inspire the people with promises of a brighter future. Now they conquer discontent by predictions of the growth of the city and the embellishment of the temple; and again they cheer the disheartened with symbolic visions, illustrating God's power in his control of all forces, whether horses or chariots, whether horns which scatter or smiths who strike them down, and illustrating God's triumphant mercy in the cleansing of foul garments and the removal of wickedness out of the land. They ground their encouragement on the prediction of imminent changes. "It is but a little while and I will shake all nations." Are the prophets moved to speak by the revolts which Darius had to suppress in the early years of his reign? Or, arguing from the events of the past, that Persia must fall as Assyria and Babylon had fallen, do they hope for still greater favor from the successor of the Persian empire than they had received from Cyrus when he succeeded to the Babylonian throne? In any case, they hope more than they fear from the changes. It is Jehovah who will shake. "He must overturn until he shall come whose right it is." In this world the Messiah comes to bring a sword as well as to give peace. True religion is yeast as well as salt.

But the transformation predicted is slowly effected. Centuries passed, and the latter glory of the house fails to eclipse the former, and however precious Zerubbabel as a moral person may have been to Jehovah, as a ruler "the signet-ring of Jehovah was not acknowledged by the world." Haggai himself suggests the explanation. Appealing to the priests on a question of ceremonial (Hag. 2: 10-19) he constructs on their deliverance his argument *ex concessio*, and impresses the moral lesson that in this life corruption works more rapidly than holiness. A single holy act does not transform a life; a spasmodic revival of religion does not redeem a nation. Holiness does not spread simply by contagion. It extends its influence and confers its blessings only as its opponents deliberately submit to its sway, and, alas! the resistance to holiness is greater than the resistance to evil. The



latter glory is slow in coming, because the people are no more susceptible to the contagion of holiness.

In Haggai and Zechariah we find evidence of a decline in *prophecy*. We miss the brilliant style, the original thought, the lofty spiritual conceptions of the earlier prophets. Clear predictions of the future inferred from political conditions give place to obscure apocalyptic visions of a supernatural world, and oftentimes instead of the bold declaration, "Thus saith Jehovah," angels are introduced as mediators between the prophet and his God. But, nevertheless, the prophet does not hesitate to demand a hearing as the representative of the living God. "Be not ye [to whom a prophet preaches] like your fathers to whom the former prophets preached. Your fathers, where are they? And the prophets, do they live forever? But the commands and statutes of Jehovah took hold of your fathers," and, today, the commands and statutes of the same Jehovah will take hold of their sons. The prophetic office may be shorn of some of its glory, but the spirit of the prophet is not extinct.

Our prophets testify to the high position of the priesthood in their day. The priests are made a court of appeal. Joshua is the religious representative of the people. When his garments are cleansed, the people are forgiven. He is one of the olive trees which feed the candlestick. But ritualism is not safe from the attack of the prophet. The question is put to the priests and the prophets: "Shall we continue the fasts we have observed for seventy years?" Zechariah replies: "These fasts are of human ordination. Ye yourselves established them, and ye yourselves may discontinue them. Instead of mournfully calling to mind the calamities of your nation, consider the cause of these calamities, and avoid them in the future; 'execute judgment, show mercy, imagine not evil against a brother,' then there will be no occasion for fasting, and your 'fasts will be joy and gladness and cheerful feasts.'"

The position accorded to the *civil ruler* is striking. Political power is waning. Dates are reckoned from the reigns of Persian emperors, rather than from the reigns of Jewish kings; the priest is coming into greater prominence, but the civil ruler is not

overlooked. Both prophets deliver their message to Zerubbabel and Joshua, and where Zechariah would teach in the vision of the candlestick that the future is to be determined not so much by the amount of material resources as by the spirit of a divine coefficient, he at the same time teaches that this spirit will be communicated through men. The candlestick is fed by the olive trees, and "the two sons of oil" are the civil governor and the religious priest. Thus, while political power is waning, and the power of the priest is in the ascendant, Zechariah pronounces on the age-long question, and teaches that the state and the church are "*the two anointed ones* that stand by the Lord of the whole earth," that sound politics as well as true religion is essential to the illumination, the transformation of the world.

The last message of Zechariah is addressed to the spirit of patriotism: "Speak ye every man the truth to his neighbor; execute the judgment of truth and speak in your gates: and let none of you imagine evil in your hearts against his neighbor, and love no false oath, and in those days ten men out of all nations will take hold of the skirt of him that is a Jew, saying, 'We will go with you, for we have heard that God is with you.'" The future of a nation is determined less by the strength of its walls and the size of its population, than by its persistent practice of the social virtues. Let the nation practice these, and the individual may proudly exclaim: "I, too, am a Jew; or, I, too, am an American!"

# The International Sunday-School Lessons.<sup>1</sup>

By HERBERT L. WILLETT,  
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## I.

SEPTEMBER 3. REBUILDING THE TEMPLE, EZRA 3: 10-13; 4: 1-5.

1. *The exiles and the remnant.*—The decree of Cyrus in 538 B. C., permitting the return of such Jews as desired to go to Jerusalem, wrought also a change in the status of such as were disinclined to undertake the perils of the journey. Life in Babylon was henceforth more tolerable, the new government seeking means of conciliating the various elements of the population. The number of Jews who actually started for Jerusalem under Sheshbazzar was, therefore, probably small. The census recorded in Ezra, chap. 2, is evidently a register of those who were residents in the province of Judah at a period several years later, as is shown by the fact that Zerubbabel, the successor of Sheshbazzar, as well as Nehemiah and Ezra (Seraiah; cf. Azariah in the corresponding list in Neh. 7: 7), whose work lay in the still remoter future, are named first in the list, while the people are classified according to the cities in which they found homes in the period following their return. There were probably very few who came at first, and their numbers were increased but slowly by subsequent arrivals. The people who remained in the land, the "remnant," as the prophets Haggai and Zechariah called them, were still the most considerable portion of the community as late as 520 B. C. These survivors of the fall of Jerusalem carried on a form of worship at the site of the ruined temple (Jer. 41: 5). But this simple ritual may have ceased after a time. Soon after the arrival of the earliest pilgrims from Babylon, an altar was reared on this spot (Ezra 3: 2, 3), and certain preparations were made for rebuilding the temple. It was destined to be many years, however, before this work was brought to a completion. The community itself was very weak. The remnant left in the land was poor,

<sup>1</sup> The chief value of these studies will be found in a careful use of the questions which constitute the last division in each case. The other material is valuable only in so far as it is an aid to their use.



and the faithful who had just returned from the east, though superior in quality, were still too few to afford much assistance. Moreover, the relation of the Jews to their neighbors was not cordial. The old antipathy between the north and the south had not been healed by mutual misfortunes. Then, too, that growing exclusiveness of the Jewish people already manifested itself, and was correspondingly resented by the surrounding people, especially those of kindred faith, like the Samaritans.

2. *The foundation of the temple.*—In our sources it is stated that more than a year passed before an attempt was made to build the new temple. All the resources of the little community were at last rallied to the enterprise of at least laying out the site for the building. The record presents the picture of the priests in sacred vestments with their trumpets, and the Levites of the guild of temple singers, the "Sons of Asaph," the successors of the earliest order of sacred minstrelsy organized by David. Ranged in antiphonal choirs they chanted a hymn of praise to Jehovah, because of his enduring mercy toward Israel. Meanwhile the workmen marked out the site and outline of the house, and the people raised a shout of joy at this sign of the returning presence of God. There were those present who had seen the former house in its beauty, and these old men, some of whom had served in its ministries, wept aloud at the contrast presented by the small foundation before them. But most of those present rejoiced, and their shouts mingled with the cries of those who wept. The building thus begun did not, however, progress farther than some portions of a foundation. Some of the people living to the north, in the region formerly occupied by the kingdom of Israel, came with a request, seemingly presented in good faith, that they be permitted to share in the rebuilding of the temple and its restored worship. They pointed out the fact that they worshiped Jehovah also, and that since they had been brought into the district to take the places of those who were transported to Assyria at the fall of Samaria in 722 B. C., they had continued faithful in the ancestral worship of the country. But their offer was refused by Zerubbabel, the prince, and Joshua, the priest, on the ground that the task belonged exclusively to the Jews. This response added a new obstacle to the prosecution of the work, already difficult enough by reason of the weakness and poverty of the community. It set on foot active opposition, both at home and in Persia, and so the enterprise was abandoned for many years.

3. *Questions.*—(1) Why did so few Jews return to Palestine after

the edict of Cyrus? (2) What was the condition of the people who had remained in Judah? (3) What reasons are there for thinking that the census of Ezra, chap. 2, represents the number of the returned at a period much later than the edict? (4) Who succeeded Sheshbazzar as prince or governor (Ezra 3:2, 8)? (5) When was the altar set up and where (Ezra 3:1-3)? (6) What preparations were made for the building of the temple (Ezra 3:6, 7)? (7) When was the foundation begun (Ezra 3:8)? (8) What part did the priests and the Levites have? What did they chant? (9) What was the feeling of the people, and how was it shown? (10) Were the old men who wept those who had returned from Babylon, or those who had remained in Judah? What caused them to weep—the smallness of the foundation, or their fear that they would not be able to build the house? (11) Why should Judah have adversaries? (12) Why are Judah and Benjamin grouped together? (13) Where did these adversaries live? (14) What was their origin? (15) Who was Esarhaddon? (*cf.* another name given him in Ezra 4:10). (16) Were these people sincere in their desire to assist? (17) Why were they refused? (18) What were the consequences? (19) What causes thus retarded the building of the temple? (20) Is the work of God retarded most by external opposition, or by the weakness or indifference of his people?

## II.

### SEPTEMBER 10. ENCOURAGING THE BUILDERS, HAGGAI 2:1-9.

1. *Signs of promise.*—The attempt to erect the temple in the period immediately following the edict of Cyrus, in 538 B. C., was not successful. The enterprise progressed no farther than the clearing of the site and some beginnings of the foundation (Ezra 3:10), for some fifteen years later Haggai declared that not one stone had been laid upon another till then (Hag. 2:15). The causes for this neglect of the work, begun with such a show of zeal, are to be discovered in the weakness of the community and the opposition of the neighboring peoples. The leaders themselves—Zerubbabel, the prince or governor, and Jeshua or Joshua, the priest—manifested no particular interest in the project. It remained for men of the prophetic class to rouse the slumbering community to bend its energies once more to the chief task of the reviving Jerusalem. Haggai and Zechariah, the two men who thus rose to the emergency, seized the moment when the convulsions through which the empire of Persia was

passing not only furnished them a text for their prophetic work, but quickened the Jews in Palestine into an unusual interest in political events, and their probable effect on the fortunes of Judah. In 529 B. C., Cyrus left the empire to his son Cambyses, who, four years later, on his return from his campaign in Egypt, killed himself rather than meet the forces which a certain Gaumata, announcing himself as a prince of the blood, brought into the field against him. But the Persian nobles conspired against this usurper, in 521 B. C., and elected Darius to the throne. The accession of the new monarch was the signal for revolts in all parts of the empire, and it seemed for many months that the structure which Cyrus had organized was to be broken into fragments. The prophets saw in this upheaval the signs of promise for the struggling commonwealth of Judah, and called to their countrymen in Babylon to seize the moment to return to Palestine (Zech. 2 : 7), and exhorted their people in Jerusalem to make the most of the occasion by building the temple, whose erection had been abandoned all these years. Any great overturning of existing conditions seemed to promise blessing to so weak a state as Judah, and so the prophets scanned the horizon for the indications of collapse in the empire, and held forth promises of still more violent shocks to the existing political fabric (Hag. 2 : 6, 21).

2. *The messages of Haggai.* — It was in September of the year 520 B. C. that Haggai delivered his first message to the people of Jerusalem. Addressing the two leaders of the community, Zerubbabel and Joshua, he really sought to reach all the people through them, and to protest against the prevailing sentiment that it was not yet time to build the temple. The prophets of this period identified the duty of the nation with the services of the sanctuary far more than did those of earlier days. Haggai attributed the recent scanty crops to the divine displeasure at their negligence, and appealed to all in the name of Jehovah to bring at once the material for the structure. His words were not without effect. The people, with their leaders, came together and began work on the temple some twenty-five days later. About a month afterward, when the workers were perhaps showing signs of weariness and discouragement, the prophet brought another message, which constitutes our present study. There were those who had seen the old temple in its glory, and who at the earlier attempt to build had mingled their mournful cries with the shouts of those who rejoiced (Ezra 3 : 12). These men were contrasting the meagerness and poverty of the new building with the spaciousness and beauty of the old, and



the effect of their words was to hinder the work and slacken the purpose of the people. The prophet, therefore, exhorted the leaders and the people to fresh courage. Jehovah had brought the nation out of Egypt, and his covenant was sure. He had promised to bless them, and the political convulsions of the time proved his power. Still greater agitations should be felt among the nations, with the result that the community of Judah should be enriched by the wealth of the world. The treasures of the earth, being the possession of Jehovah, should be bestowed on his people, and the temple, so small and barren in their sight, should be glorified beyond the older temple of Solomon. Thus the flagging zeal of the people was again stimulated, and thus the slow and laborious task of reconstructing the house of God went on.

3. *Questions.*—(1) What caused the long delay in rebuilding the temple? (2) How long was the work discontinued? (3) What was the attitude of Zerubbabel and Joshua toward the work? (4) What two prophets undertook to revive interest in it (see Ezra 5:1, 2)? (5) What events in the empire made the year 520 B. C. a favorable time for this attempt? (6) What was the sentiment of the people regarding the enterprise (Hag. 1:2)? (7) What misfortunes did the prophet attribute to this lack of zeal (Hag. 1:6, 11)? (8) What did he appeal to them to do (Hag. 1:7, 8)? (9) What was the result of this appeal (Hag. 1:12, 15)? How soon did work on the temple begin? (10) When was the prophet's second message delivered (Hag. 2:1)? (11) What had caused the work to cease meantime? (12) What did the old men say regarding the house? (13) Of what covenant did the prophet remind the people? (14) What commotions among the nations were promised? (15) How would these affect Judah? (16) How would the present temple compare with the former? (17) In what respects was the task of Haggai particularly difficult? (18) Are there many times when the work of the religious teacher is full of difficulty? (19) What should, nevertheless, be his determination? (20) Was the work of Haggai successful in the end?

### III.

SEPTEMBER 17. POWER THROUGH THE SPIRIT, ZECH. 4:1-14.

1. *Zechariah and his messages.*—Contemporary with Haggai (Ezra 5:1), and probably somewhat younger, was Zechariah, a man of priestly family (Neh. 12:4, 16), unlike his colleague, who was a layman (Hag. 2:11). It was his task also to assist in the enterprise of getting the

temple built. His preaching, the record of which is found in the first eight chapters of the book which bears his name, covered the period from November, 520 B. C., to December, 518 B. C., and differed from that of Haggai chiefly in its large use of apocalyptic material, which was, perhaps, made necessary by the vigilance with which the Jews were watched by their neighbors and the officers of the empire, in whose ears some of Zechariah's utterances might have seemed treasonable if understood. After the introductory message regarding the certain and abiding character of the word of God (Zech. 1:1-6; November, 520 B. C.) the prophet describes eight night visions, seen by him apparently in one night, in January, 519 B. C. In the first (Zech. 1:7-17) an answer is given to the disappointment of the Jews that the promises made by Haggai in the former year were not being realized. Instead of breaking up, the Persian empire seemed more firmly established than ever under Darius. Universal quiet had become the result. But Jehovah promised his presence and help, and with these assurances the prophet sought to comfort the people. In the second vision (Zech. 1:18-21) vengeance was decreed against the nations which had troubled Israel. In the third (Zech. 2:1-5) the promise was made that Jerusalem should not need walls because she should be too great, and should be protected by Jehovah. After an inserted song of deliverance (Zech. 2:6-13), in the fourth vision the Satan, the opposer of Israel, is rebuked, and the promise of kingly and Messianic blessings is given. In the fifth (Zech. 4:1-14) are described the candlestick and the two olive trees, and the word of encouragement is sent to Zerubbabel. In the sixth, that of the flying roll, the land is to be purged of thieves and perjurers (Zech. 5:1-4). The seventh describes the removal of temptation under the figure of a woman in a measure (Zech. 5:5-11), and the eighth looks to the further horizon once more and speaks of Judah's relation to the nations (Zech. 6:1-18). The remainder of the writings of Zechariah relate to other phases of Israel's problem in the period of revival (Zech. 6:9-8:23).

2. *The candlestick and trees, and the promise to Zerubbabel.*—The present study relates to the fifth of the night visions of Zechariah. On being awakened by the angel who acted as his guide and interpreter, he related his vision of a golden candlestick with seven lamps, supplied with olive oil through seven pipes connecting them with two olive trees. The candlestick was a feature of the service of both tabernacle and temple, and probably represents the restored temple and its services, the object of the prophet's hope and effort. The explanation of the

vision is interrupted by an oracle to Zerubbabel (Zech. 4:6b-10a), which seems to belong after vs. 14. According to this arrangement the angel's response is given in vss. 6a and 10b, "Then he answered and spake unto me saying, These seven are the eyes of the Lord; they run to and fro," etc. The candlestick stood for the restored sanctuary; the lamps for the divine presence; and the olive trees for the two anointed ones ("sons of oil") of the community, Zerubbabel the prince and Joshua the priest, the supporters of the new commonwealth. The prophet's purpose to emphasize the importance of these two men to the city and the temple is apparent. The second part of the vision is the message to Zerubbabel, as the chief pillar of the new state. That the prince himself was not a man of strong character, and was either somewhat indifferent or discouraged regarding the building of the temple, seems clear from the references of the prophets to him. Yet on him rested the formal leadership of Jerusalem, and his active sympathy with the temple plan was essential to its success. He might plead that the obstacles in the way formed a mountain of difficulty. But he is assured by the prophet that the divine Spirit, not outward prosperity, is the secret of real power. If he would but trust in God, the mountain should become a plain before him. He had helped to lay the foundation; he also should complete the structure, amid the happy shouts of the people. Thus the divine aid should be manifest, for without it the house could not be built. The beginnings were small, but must not be despised. All beginnings are small. But the prophet assured the prince that the task should be brought to a successful issue which would not only delight the people as they saw their leader active in the work, but would vindicate the mission of the prophet himself. Nothing is clearer than the difficulty of erecting the temple amid all the opposing conditions of indifference, poverty, and direct interference. The credit for this great enterprise lies wholly with the prophets, those representatives of the divine purpose who, in the Spirit of God, were able to achieve the impossible.

3. *Questions.*—(1) What relation did Zechariah sustain to Haggai? (2) What part of the book which bears his name contains the record of his work? (3) What elements characterize the preaching of Zechariah? (4) In what years did his ministry lie? (5) What were the purposes of his various visions? (6) What sacred object did the candlestick of his fifth vision resemble? (7) What features were added in the vision? (8) What did the candlestick represent? The lamps? The two olive trees? (9) How does this vision emphasize the



essentially close relation of Zerubbabel and Joshua to the temple, and the necessity of securing their hearty coöperation? (10) What displacement of the text seems to have occurred in the case of Zech. 4: 6*b*-10*a*? (11) What seems to have been the attitude of the prince toward the work of building the temple? (12) What obstacles discouraged him? (13) How did the prophet seek to reassure him? (14) What did the prophet say regarding the Spirit of God as the source of power? (15) Is this always true? (16) What men have been most successful in the world's work, those who depended on material means, or those who relied on spiritual means? (17) What did the prophet say of small beginnings? (18) What applications may be made of this truth? (19) Did the prophets succeed in getting the temple built (see Ezra 6: 14-16)? (20) How does this illustrate the importance of the prophetic work?

#### IV.

##### SEPTEMBER 24. THIRD QUARTERLY REVIEW.

The last lesson of the month is a review of the studies for the quarter; therefore no treatment of it is included in this series.

## The Council of Seventy.

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At the close of the first year of work in the professional courses of the BIBLE STUDENTS' READING GUILD it seemed best to ask for criticism and an expression of opinion from the members of the GUILD as to the policy which would make it most helpful in the future. Accordingly in June a series of questions calling for definite answers was sent to about two hundred members. The consensus of opinion thus formed will be of interest to the readers of the BIBLICAL WORLD. It should be borne in mind that these answers come from ministers in great variety, both as to appointment and preparation.

*Question 1.* To what degree do you find intellectual stimulus in carrying on a definite course of reading apart from necessary routine study?

It is essential and wholesome. It broadens and deepens thought. It gives intellectual grip of principles, provoking study in all directions. It inspires and confirms faith. It prevents the tendency to "get into ruts," and that of circling and skimming subjects. It keeps one in touch with the thought of the day, putting off the dreaded "dead line."

*Question 2.* Does such a plan interfere with sermons or pastoral work?

No. It helps in general preparation, furnishes intellectual meat, gives constant side-lights, furnishes themes, economizes time by demanding system, puts intellectual and moral muscle into the sermon. It should be added that in many cases this answer was modified by the term "in right proportion."

*Question 3.* Do you find your sermon material enriched by this outside study?

Yes, with illustrations, new themes and lines of thought, and certainty of information.

*Question 4.* Is there to you economy of time in a brief, well-selected list of books upon the desired subject?

A great economy of time, because it prevents scattering and

smattering, inspires confidence in the books recommended, and prevents too much repetition. It is also economy of money.

*Question 5.* Is the system of reviews as helpful as it might be made? If not, what suggestion would you offer as to these or other helps which the INSTITUTE might give?

So great a diversity of opinion was presented in answer to this question that we have not space to exhibit it. Among the suggestions were: longer and more critical reviews; two reviews, one liberal and one conservative; more directions for reading; a topical analysis; a full syllabus; more subjects for special work; more pronounced personal judgment; a general review of the whole course; a series of questions; a selection of short "best reviews" to be reprinted, giving several views of the same book.

Every suggestion made will be carefully considered, and such as are practicable will be acted upon.

*Question 6.* What do you think of the plan of requiring no reports from members?

A great division of opinion existed also here. Some thought that more definite and thorough work would be secured by requiring reports, that it would be a stimulus, and would help to formulate and fix knowledge. The more general opinion seemed to be that such reports, if provided for, should be encouraged, not required, as the freedom of the present plan was most acceptable to the busy pastor.

*Question 7.* Mention subjects not given in the list upon which you would like to have courses offered.

To accept all the topics suggested would, of course, be impossible, as upon many of the subjects little or no good literature is available. The list will be kept, however, and will be drawn upon for new subjects at intervals. The list is as follows:

Old Testament History, New Testament History, History of Prophecy, Church History, History of Christian Doctrine, Life and Letters of Paul, History of Religion, Archæology, Geography of Palestine, Formation of the Canon, History of Higher Criticism, Biblical Theology, Biblical Ethics, Systematic Theology, Miracles, Teaching of Jesus, Self-Consciousness of Jesus, The Atonement, The Person of Christ, The Sacraments, The Holy Spirit, The Future Life and Immortality, Teaching of the Apostles, Wisdom Literature, The Synoptic Problem, Comparative Religion, Inspiration and Inerrancy, Advanced



New Testament Introduction, Use of Old Testament by New Testament Writers, The Bible as Literature, Apocalyptic Literature, Apocryphal Literature, Early Christian Literature, Philosophy, Evolution and Religion, Great Social Movements, Modern Church Work, Missions, Expository Preaching, Pastoral Work, Hymnology, Psychology, Sociology, a pedagogical course for Sunday-school teachers, short courses in the Sciences, History, Political Economy, The World's Best Literature, English Literature.

*Question 8.* What is your experience concerning the effect of vigorous intellectual study upon the accomplishment of the spiritual mission of the pastor?

It is absolutely necessary, gives him keener spiritual perception, stronger faith, transformation and renewing of the mind, broader outlook, enthusiasm, increased sense of spiritual responsibility, authority, understanding of men. No permanent results can be achieved without it; no man can retain the respect of his people without it. The temptation to interest the few at the expense of the many must be guarded against.

*Question 9.* Have you any criticisms to offer upon the work of the GUILD not brought out by the above questions?

This question was answered chiefly in the negative. A few suggestions were made, such as a published list of the names of members of the GUILD, more extended courses, and credit for more work.

## Work and Workers.

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THE latest work of Professor Cheyne, *Jewish Religious Life after the Exile*, has been translated into German, and published at Giessen (Ricker).

NORTHWESTERN UNIVERSITY has made an important addition to its work in establishing a chair of biblical instruction, which will provide courses in the English Bible and in biblical archæology; it will also direct the religious interests of the university. The first incumbent of the new chair is Rev. Amos W. Patten, D.D., lately pastor of the Hyde Park M. E. Church, Chicago, who will enter upon his duties in September. Dr. Patten is an alumnus of the college department of the Northwestern University, and also of its divinity school, the Garrett Biblical Institute. He has studied and traveled extensively. His scholarship, together with his pastoral experience, will enable him to influence strongly the religious thought and life of the students at the institution.

INSTRUCTION in the Bible at Vassar College is now arranged for by the establishment of a biblical lectureship, to which Rev. William B. Hill has been appointed. He leaves the pastorate of the Presbyterian Church at Poughkeepsie, N. Y., to assume the new position. For a number of years Vassar has had courses of biblical lectures by professors from other institutions, among whom have been President W. R. Harper and Professor E. D. Burton, of the University of Chicago; Professors T. H. Pattison and B. O. True, of Rochester Theological Seminary; Professor J. S. Riggs, of Auburn Theological Seminary; Professor M. R. Vincent, of Union Theological Seminary; Professor R. Rhees, of Newton Theological Institution; Professor C. F. Kent, of Brown University; and Professor F. K. Sanders, of Yale University.

THE MACMILLAN CO. announces a series of commentaries on Old and New Testament books, under the general editorship of Professor Walter Lock, D.D., Keble College, Oxford. They are to be called the *Oxford Commentaries*. The series is designed to be "less elementary than the Cambridge Bible for Schools, less critical than the

International Critical Commentary, less didactic than the Expositor's Bible." The primary object is "to interpret the meaning of each book of the Bible in the light of modern knowledge to English readers." Questions of textual criticism and philology are to receive secondary attention. The Revised English Version is to be made the basis of the commentary, and the writers will "aim at combining a hearty acceptance of critical principles with loyalty to the Catholic faith."

The volume on Job has now appeared, the work of Rev. E. C. S. Gibson, D.D. (pp. 266; \$1.25). Other volumes already announced are as follows: *1 and 2 Samuel*, by L. J. Bebb; *Ezekiel*, by H. A. Redpath; *Wisdom*, by E. L. Delahey; *Matthew*, by J. H. Bernard; *Luke*, by W. K. Burroughs; *John*, by H. S. Holland; *Acts*, by R. B. Rackham; *Romans*, by A. Robertson; *1 Corinthians*, by H. L. Goudge; *Colossians*, by H. J. Riddelsdell; *Ephesians*, by Walter Lock; *Hebrews*, by E. C. Wickham; *James*, by R. J. Knowling.

THE RECENT CONTROVERSY over the ordination of Professor Charles A. Briggs to the ranks of the Episcopal clergy called forth an acute comment from the *Nation* (New York), which we reprint here because it is unusual for secular journals to see things as they are in the religious field:

"It is to us an instance not so much of the *odium theologicum* as that far commoner thing, *stultitia theologica*. The folly of it is what strikes us most, and it may be that the best answer to our correspondent would be simply to send him the couplet:

'Though men by knowledge wiser grow,  
Yet here 'tis wisdom not to know.'

But if he will have us, after the manner described by the Psalmist, give him his request but send leanness into his soul, we say in the first place that it is a great mistake to speak of Professor Briggs' teachings about the Bible as if they were anything peculiar or at all personal to himself. He is simply a biblical scholar. Being the real thing, and not a bat blinking in a cavern, he naturally associates himself with the labors of other masters of biblical learning, living and dead. Biblical studies are now as well and definitely organized as studies in the department of Greek history or Roman law. In the one field, as in the others, there is a recognized body of authorities, with whom you agree, not because they are dignitaries of the church (some of them are) or professors in universities, but because their methods are sound and



scientific and their results the best that are to be had. We never ask whether a man is 'orthodox' in his views of the political constitution of Athens, or of the origin of the *patria potestas*; we only ask if he is abreast of the latest researches touching those subjects. Precisely that is the test which we should apply to the biblical scholar, *qua* biblical scholar. Is he in general agreement with the masters of those who know in his specialty? If he is not, he may be as orthodox as you please, but he is either belated or eccentric to the point of making his opinions of no weight."

REV. PHILIP S. MOXOM, D.D., of Springfield, Mass., has been elected to the presidency of the Bible Normal College in that city. This institution is in its infancy, but it has a long and influential career before it. It seeks to fill the same place in the training of religious teachers that the best professional school holds in the training of secular teachers. Religious work is to be remodeled along the lines of education, and a class of professional religious teachers, trained in modern biblical science, in psychology, and in pedagogy, will be required to accomplish this important advance. The Bible Normal College aims to be the exponent of this vital movement, and to train men and women for exactly this work. The more carefully one considers the present religious condition, the clearer one sees that the results and the principles of modern learning must be applied to religious instruction without further delay, and that this can only be done by those who have been selected for this task by natural qualifications, and equipped for it by a special course of knowledge and training. The school which prepares men and women to perform this service to Christianity is not a theological seminary of the common type, which gives no attention to psychology and pedagogy; nor is it the ubiquitous "Bible school" or "missionary training school," which has much evangelistic zeal, but little scholarship. Our new institution must unite evangelistic zeal with a scientific understanding of social and religious conditions, must teach the Bible according to the best view of it which scholarship has attained, must know the laws according to which the mental and spiritual elements in men develop, and must work according to the modern principles and methods of instruction. This is a tremendous undertaking, but a greater opportunity does not offer itself for benefiting mankind in the largest, best, and most permanent way. It is for this reason that the Bible Normal College appeals to the most intelligent religious thought and the most earnest religious endeavor

of our time. This is the new line which Christian work must take, and the workers who lead must be specially fitted and trained. The interest and the success which have characterized these first few years of the college show that the problem is understood by many, and that there is a readiness to go forward with its solution. The field is a most attractive one for those who, while unwilling to go into the ministry because of its limitations and difficulties, still would like to give their lives to a religious reconstruction of society on scientific lines.

## Synopses of Important Articles.

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THE PLACE OF THE CHRISTIAN MINISTER IN MODERN LIFE. By P. S. MOXOM, D.D., in the *Treasury*, July, 1899.

If the work of the Christian minister were merely that of an ecclesiastical functionary, it could be easily and once for all defined; but it is not. The preacher is not primarily an official. He is not the mere creature and servant of an ecclesiastical organization. He has a distinctly spiritual vocation that relates him to the whole people. His proper function is not formal, but vital. It demands the exercise of inspiring and creative energy much more than it does of administrative skill. As time passes, the ideas and mental habits of men change. With the increase of knowledge, new thoughts arise, new points of view are won, and new needs develop. The Christian minister must be the man of his time; he must understand the life about him, speak its language, and sympathize with its aspirations and aims.

But it is equally true that the Christian minister should be also the man of all times. The truths of the spirit are eternal; that is, fundamentally they are independent of temporal changes. The witness and exponent of these truths is charged with the responsible task of continually and freshly translating the things of eternity into the language of time, and of applying them to the susceptibilities and needs of the generation in which he lives. The true preacher, the man who is adequate to his time, has today a hearing which in numbers, as well as in thoughtfulness and responsiveness, is greater and more significant than ever in the past. And this influence is due to the spiritual message which he brings. The preacher's main function is religious, or rather spiritual, and to that main function he should subordinate everything else. He may draw upon all the domains of knowledge — of science, art, literature, philosophy, criticism, politics, and sociology; all human learning and all human experience are his province. But from these he is to draw materials for a specific end, and this end is not mere popular enlightenment; rather it is the salvation of men and their upbuilding in the spiritual life. The basic element of human life is the moral element, and it is with this chiefly that the preacher has to do.

Every preacher, if he is a thinker, will have a theology; and if he



is a live man, his theology will be vital, never mechanical and never complete. He will have certain great spiritual principles which will determine the lines of his constructive religious thinking; and he will keep his mind open and alert. But his function is not to teach theology, that is, a logically coherent and complete body of doctrines. His theology, like every other sort of organized knowledge that he may have, will be instrumental to his main end. The theologian works in the realm of thought, while the preacher works in the realm of life, in the midst of its complex activities of feeling and desire and volition. The one deals with ideas alone; the other deals also, and primarily, with personalities. The Christian minister is a teacher, but his teaching is not to the end of mere knowledge or discipline. He seeks to produce in men enlightenment, faith, right disposition, comfort, and godliness. All his teaching terminates on character. In his hands truth is immediately ministrant to life. He aims at producing, not merely a certain degree of intelligence, nor even a certain kind of conduct, but a moral condition that has irresistible affinity for the highest intelligence and inevitably expresses itself in the best conduct.

And the method is determined by the aim. Thus it is not the minister's business, primarily, to teach ethics; yet he must preach ethically, with his mind informed and disciplined by the study of moral science, and his entire thought penetrated by the finest ethical spirit of the New Testament. Nor is it his business, at least in the pulpit, to teach biblical criticism, "higher" or "lower;" yet he should preach in full accord with the assured results of biblical criticism, and with the elevation and range and insight that a profound and sympathetic study of the Sacred Scriptures surely gives. More than this, at the present time, it is his duty so to teach the Bible that the transition from the uncritical and erroneous view of it which has prevailed, to the true and reasonable view which already scholars almost universally have attained, shall be made as easy and as little perilous for the church as is possible. I believe that no weightier duty rests on the ministry today than to do well just this work.

The entire article, of which the above is an abstract, will well repay a careful reading. We need a ministerial ideal adapted to present-day conditions. In the face of wide divergence of opinion as to what the function of the preacher and pastor should now be, Dr. Moxom has indicated with courage and insight some of the vital elements of this ideal. Can there be any question as to the general correctness of the view which he takes?

C. W. V.

THE DATE AND AUTHORSHIP OF THE EPISTLE TO THE HEBREWS. By PROFESSOR W. M. RAMSAY, D.C.L., LL.D., in the *Expositor*, June, 1899, pp. 401-22.

Six years ago a series of papers upon this subject appeared in the *Thinker*, written by Rev. W. M. Lewis, of England. In these papers the theory was advanced that the epistle to the Hebrews was written at Cæsarea during Paul's two-years' imprisonment; the matter of the epistle being communicated by Paul to Luke, and Luke putting this matter into the form of a letter. This view Professor Ramsay has found very suggestive, and with a part of it he agrees. The theory of Barnabas or Apollos as author, he thinks, does not throw light upon the problem of the epistle, nor does the Domitian date, nor the date 64-66 A. D., which he formerly adopted (*Church in the Roman Empire*, p. 307).

The conclusions which Professor Ramsay reaches regarding the epistle to the Hebrews are these: (1) The letter was finished in the month of April or May, 59 A. D., toward the end of the government of Felix. (2) It treats certain topics which had been frequently discussed between Paul and the leading men of the church at Cæsarea during his imprisonment, and embodies the general impression and outcome of those discussions. (3) It was the epistle of the church in Cæsarea to the Jewish party of the church in Jerusalem; this implies that the writer, practically speaking, was Philip the Deacon (Acts 21:8). (4) Its intention was to place the Jewish readers on a new plane of thought, on which they might better comprehend Paul's views and work, and to reconcile the dispute between the extreme Judaic party and the Pauline party in the church, not by arguing for or explaining Paul's views, but by leading the Judaists into a different line of thought which would conduct them to a higher point of view. (5) That the plan of composing such a letter had been discussed beforehand with Paul, and the letter, when written, was submitted to him, and the last few verses were actually appended by him. (6) That the letter, as not embodying the thoughts of any single individual, was not completed by adding at the beginning the usual introductory clause of all ordinary letters, "so-and-so to so-and-so;" presumably the bearer of the letter would explain the circumstances.

In the August number of the *Expositor* (pp. 154-60) is found a reply to Professor Ramsay's arguments by Rev. George Milligan. Taking Professor Ramsay's own statement (*Expositor*, June, 1899, p.

420) that the epistle to the Hebrews moves in a circle of ideas "not contradictory, but complementary to, and yet absolutely different in nature from, Paul's ideas," Mr. Milligan thinks that it is then inconsistent to hold, as Professor Ramsay does in point (2) above, that the epistle "embodies the general impression and outcome" of Paul's frequent discussions upon these topics with the Christians of Cæsarea. Again, Mr. Milligan holds that the similarities between the epistle to the Hebrews and the later Pauline epistles, which Professor Ramsay adduces to show that Paul was thinking at Cæsarea about the same topics that the epistle to the Hebrews discusses, are hardly sufficient to prove so much. Further, Mr. Milligan objects to the interpretation which Professor Ramsay puts upon certain expressions in the closing verses of the epistle.

And finally, Mr. Milligan thinks that there is much strong evidence against the view that the epistle to the Hebrews was written to the Jerusalem church; the language (Heb. 13:24) "seems rather to imply that the writer is thinking simply of the existence of various leaders and various communities to all of whom he desires to send greeting" (p. 159). But if the destination was not Jerusalem, neither in Mr. Milligan's opinion was it Rome, but "a smaller body of believers, who owed their conversion to imperfectly instructed teachers, and who had continued to maintain a markedly Jewish type of Christianity" (p. 160). He does not suggest the location of these persons. Mr. Milligan argues that the main purpose of the epistle to the Hebrews "is not, as is so often stated, to prevent a threatened apostasy to Judaism, to which from their circumstances the Jerusalem Christians were peculiarly liable, but so to set forth the true meaning and glory of Christianity as to urge those who from their special circumstances were still 'babes' in knowledge to a new and higher stage of progress" (p. 160).

There is at present a revival of interest in the epistle to the Hebrews which promises to restore this important New Testament book to the attention it deserves. Its conception of the spiritual, universal, glorious, and all-sufficient character of Christianity is nowhere surpassed in clearness or confidence. It is, of course, the Jewish background of the discussion, the contrast of Christianity with a system of religious thought and practice now obsolete, which makes the book unattractive to many today. But its vital truth and power are becoming recognized once more. And a number of works have recently appeared which help us greatly in our study of the letter, such as Bruce, *The Epistle to the Hebrews* (1899) and the article "Hebrews" in the *Hastings Bible Dictionary* (1899); G. Milligan, *Theology of the Epistle to the Hebrews* (1899); McGiffert, *Apostolic Age*, pp. 463-82 (1897); Ménégou, *La Théologie de l'Épître aux Hébreux* (1894); von Soden, *Handkommentar zum Neuen Testament*, Bd. III (1892);



Westcott, *The Epistle to the Hebrews* (1889); Rendall, *The Epistle to the Hebrews* (1888).

These writers take widely diverse views of the date, authorship, and destination of the letter, and the questions raised are very difficult and complex. The discussion is helped forward by Professor Ramsay's article, the conclusions of which are given above. As to whether the epistle was written for Gentile-Christian or for Jewish-Christian readers, a sort of national division of scholars appears, Schürer, Weizsäcker, Pfeiderer, von Soden holding for the former, the English writers for the latter, and Professor Ramsay joins them. The particular date and author which Professor Ramsay has now espoused have been seldom advocated, and while they relieve some difficulties, they make others. The argument does not seem to carry one beyond the position that it may have been so, while many considerations make a later date and another writer much more probable.

C. W. V.

## Book Reviews.

**Bible Atlas; a Manual of Biblical Geography and History.** Especially prepared for the Use of Teachers and Students of the Bible, and for Sunday-school Instruction, containing Maps, Plans, Review Charts, Colored Diagrams, and Illustrated with Accurate Views of the Principal Cities and Localities known to Bible History. Revised Edition. By REV. J. L. HURLBUT, D.D., with Introduction by Bishop J. H. Vincent, D.D., LL.D. Chicago: Rand, McNally & Co., 1899. Pp. 158, 4to. \$2.75.

The original work, of which this is a revision, was published fifteen years ago (1884), and has had a useful life. The book is prepared and printed in the style of secular school geographies: the quarto page, with double columns, the large print, the many maps and pictures, and the outlines for review. The editor promises that the work has now been thoroughly revised to date. Its serviceableness, therefore, should continue for another decade.

In a general way its usefulness is great, and if it could be regularly taught as secular geography is taught, children would get a good idea of biblical geography, for the geographical facts are in the main correct. In the matter of history, however, the book is very unsatisfactory. Its dates for the biblical events and writings are uncritical and thoroughly out of accord with the findings of present-day scholarship. This may be seen in the chart on p. 15, especially in columns iii, vi, and vii, where the book of Job is assigned to 1500, the Pentateuch to 1490-1451, Joshua to 1400, Judges to 1100, 1 and 2 Samuel, Ruth, to 1100-1000, Daniel to 530 B. C. The statement that the reign of Herod began in 43 B. C. is incorrect—it began nominally in 40, actually in 37. The rededication of the temple was in 165, not in 166 as given. What can one think of assigning the gospel of Matthew to 37 A. D., as is here done?

This *Bible Atlas* falls inevitably into comparison with Townsend MacCoun's recent work, *The Holy Land in Geography and History* (Chicago and New York: F. H. Revell Co., 1897; \$2; see the BIBLICAL WORLD, November, 1897). The pictures and the large print of

the *Bible Atlas* would make it more attractive to children, but in every other respect MacCoun's work is the superior—in size for carrying, in convenience for use, in presentation of matter, in references to authorities, in geographical accuracy, and most of all in a presentation of the biblical history which can be approved.

C. W. V.

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**Women of the New Testament.** By PROFESSOR W. F. ADENEY, New College, London. New York: E. R. Herrick & Co., 1899. Pp. xii + 276. \$1.

A charming work, written from an appreciative but not a sentimental point of view, on a basis of sound scholarship—the truest and most touching description of Jesus' attitude toward woman and of Christianity's ideal of womanhood, known to the reviewer. It is a good book for anyone to read, and for many to study. It overflows with guidance and inspiration for those who teach religion, morals, and sociology.

The first four chapters present to us Mary, the mother of Jesus, in all the many scenes of the gospel narrative, and with a discussion of all the problems which arise in the consideration, including a thoroughly good treatment of the miraculous conception. Subsequent chapters present "Elizabeth," "Anna," "The Woman of Samaria," "The Women who Ministered to Jesus," "The Woman who Touched the Hem of his Garment," "The Woman who Washed his Feet with her Tears," "The Canaanite Woman," "The Mother of James and John," "The Sisters Martha and Mary," "The Widow with Two Mites," "Mary Magdalene." And one is deeply impressed with the importance of these individuals, and Jesus' attitude toward them, in the public ministry. It was no unessential part of Jesus' mission to give woman her true place in the world, and to set an example of the right regard and treatment of woman.

The women of the apostolic period are less interesting and less significant than those of the public ministry of Jesus, yet they receive full recognition in four chapters of this volume. When Professor Adeney comes to Paul's teaching about the limitations of women in the church meetings, his exegesis is open to question (pp. 274 f.), for he endeavors to avoid the reasonably clear fact that Paul did not have the fundamentally higher view of woman which Jesus presented. On the contrary, he (with his contemporaries) regarded her as a subordinate



to man, whose subordination was to be distinctly marked in public, and which forbade her assuming the position of *teacher*, or otherwise asserting herself intellectually in the Christian gatherings.

The general idea of woman in the New Testament at which Professor Adeney arrives can be seen in these words: "Throughout the New Testament, woman, though often highly honored and sometimes seen in very beautiful lights, is yet second in position and influence to man. There was no woman Christ; there were no women apostles. None of the leaders of the church were women. No book of the New Testament was written by a woman. It is doubtful if any women were officials of the churches at all, although, perhaps, the order of deaconess was established in apostolic times. At all events no New Testament churches were ever presided over by women presbyters or women bishops" (p. 265). As a statement of historical facts this paragraph is unquestionable. But Professor Adeney seems at this point to intend more than the recital of history. If he wishes to argue that *therefore* woman should today occupy no different position and assume no other function than those which the New Testament describes her as possessing in the first century, that is quite another matter, about which much might be said upon a suitable occasion.

C. W. V.

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#### LITERARY NOTES.

THE OPEN COURT PUBLISHING Co. publishes a thin volume of poems by Paul Carus, entitled *Godward, a Record of Religious Progress*, and the third edition of the same author's *The Religion of Science*.

THOMAS BAILEY SAUNDERS has translated the recent paper of Harnack, *Thoughts on the Present Position of Protestantism*, a little treatise that demands the attention of every earnest thinker. (Imported by Macmillan Co.; \$1.)

IN a pamphlet of eighty pages, entitled *Evangelium und moderne Moral* (Berlin: Schwetschke, 1898), Pfarrer Leonh. Ragaz gives a helpful discussion of the relation of the gospel to present-day ethics, both practical and theoretical.

A SIXTH volume of the Polychrome Bible (Dodd, Mead & Co., New York) has now been issued. It is the volume on *Joshua*, translated by W. H. Bennett, professor of Old Testament languages and history at Hackney and New Colleges, London.

PROFESSOR ROBERT MACKINTOSH, author of the well-known work upon *Christ and the Jewish Law*, has published an exceedingly thoughtful book entitled *From Comte to Benjamin Kidd* (Macmillan Co.; \$1.50). The book is a series of studies of Comte, Spencer, Stephen, Darwin, Weissmann, and Kidd, together with a series of notes upon other workers in the same line of thought.

DR. H. P. CHAJES has made an interesting contribution to the study of the book of Proverbs in his *Proverbia-Studien* (Berlin: Schwetschke, 1899; pp. 46; M. 1.60). He confines his investigation to the so-called Solomon collection, chaps. 10: 1—22: 16, and finds that originally the sayings were arranged in groups, all the proverbs of each group beginning with the same letter, and the groups arranged in alphabetical order, quite in the manner of Ps. 119.

IN September of last year Professors Sanders and Kent published their little work entitled *The Messages of the Earlier Prophets* (see the BIBLICAL WORLD, January, 1899). The usefulness and excellence of the book have approved themselves to the public, and a second edition is now issued. Meanwhile arrangements have now been made for a series of twelve volumes of similar nature and purpose, covering the whole Bible (New York: Charles Scribner's Sons).

TWO ESSAYS are combined in a pamphlet entitled *Zwei akademische Vorlesungen über Grundprobleme der systematischen Theologie* (Berlin: Duncker, 1899; pp. 43; M. 2), by Dr. Georg Wobbermin. One is a discussion of the evidence for the truth of the Christian religion; the other a discussion of the problems and the method of evangelical dogmatics. These are great themes, which the author deals with seriously and ably. His point of view deserves consideration.

THE annual sermon before the Baptist Missionary and Publication Societies was this year preached by Dr. G. C. Lorimer, of Boston, and now has been published with the title *Christianity as a World-Power* (Philadelphia: American Baptist Publication Society, 1898; pp. 44; \$0.10). The author's confidence in Christianity is only exceeded by his distrust of his fellow-men. He holds it to be utterly impossible that good can come out of the present social and political conditions; "the outcome can hardly be anything else than chaos" (p. 28). And so he takes as literal prediction the catastrophic utterances of the book of Daniel and of the apocalyptic discourses in the synoptic gospels. This is pessimism, however stoutly denied. It is neither good sociology nor good Christianity. The lump is being leavened, the grain is

maturing, and never so certainly or so rapidly as at the present time. Confidence in Christianity, to be genuine, must include confidence in humanity.

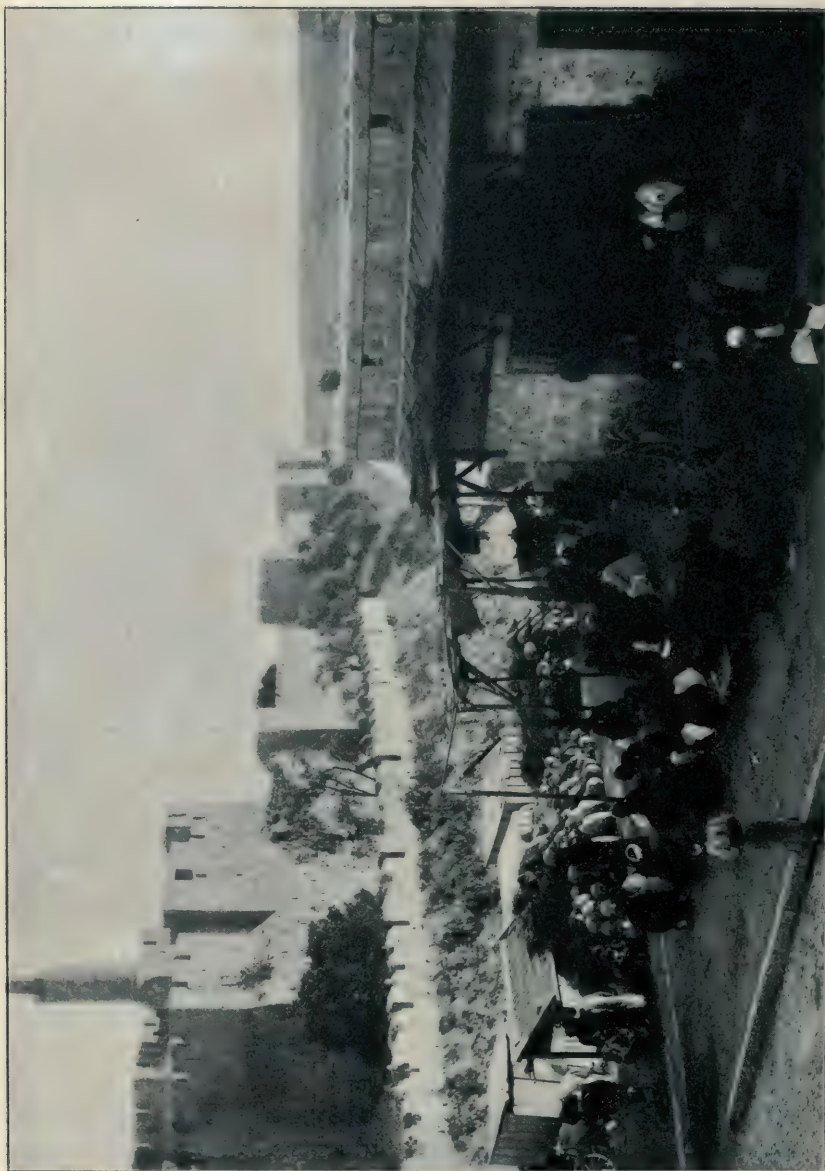
THE ordination of Dr. C. A. Briggs and Rev. C. H. Snedeker into the Episcopal priesthood was accompanied by a sermon by Dr. G. W. Douglas, which is published by The Macmillan Co. (New York, 1899 ; pp. 32 ; \$0.25). The sermon discusses the question of authority in matters of religion. Bishop Potter's introduction is brief, but reaches directly the center of the problem when he says : "In our age, and in a world that reads, and compares, and inquires, because it *thinks*, authority must vindicate itself by its appeal to those judges of all truth which are the image of the divine in man — the spiritual intuitions, the conscience, and the reason."

FEW problems attract more study or incite more literature than the self-consciousness of Jesus. Professor C. S. Beardslee, of Hartford Theological Seminary, is the latest writer upon the subject, in his essay *Christ's Estimate of Himself* (Hartford : Seminary Press, 1899 ; pp. 68). The study is carefully made, on sound historical principles and with a true biblical-theological interest. The results reached do not depart widely from current opinion, but are to some extent individual in substance and expression. "The total content of Jesus' Messianic thought," he says, "was his divine commission, as Son of God, to dominate the realm of sin by sacrificially and triumphantly administering there the will of God, either in the form of vengeance or of grace" (p. 67).

WE shall evidently hear still more about the recently discovered fragments which have been supposed to be portions of the original Hebrew of the book of Ecclesiasticus. Professor D. S. Margoliouth, of the chair of Arabic in the University of Oxford, has changed his opinion of the fragments, and explains his new theory in a brochure of twenty pages, entitled *The Origin of the "Original Hebrew" of Ecclesiasticus* (London : Parker & Co., 1899). He now thinks that the fragments belong to a Hebrew version of Ecclesiasticus which was made at some time after 1000 A. D., and which was a translation back into Hebrew from a Syriac and a Persian version of the book. Having settled upon this latter view, and thinking that "all the Hebraists of Europe" had adopted and were holding to the former view because he had led the way thither, he now in animated language calls upon them to confess their humiliating error and again follow him, to his latest hypothesis.







A TURKISH CAFE NEAR THE JAFFA GATE, JERUSALEM

# THE BIBLICAL WORLD

CONTINUING

*The Old and New Testament Student*

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## EDITORIAL LETTER.

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### TO THE READERS:

It was suggested a month ago, as a proposition to which all would give their assent, that to know the Scriptures better is to know God better. This proposition contains the essence of the whole matter, and it is so self-evident to those of us who believe at the same time in the Scriptures and in God that it may really seem to be a commonplace statement. So vital, however, is the connection of the truth in this statement with our work as editors and your work as patrons of this journal that perhaps, commonplace though it may seem to be, it deserves our consideration. It is easy enough, of course, to say that a knowledge of the Scriptures gives us a knowledge of God; but it is evident from the history of the study of the Bible that, after all, many men have obtained very incorrect conceptions of God from the Bible itself; and, moreover, the particular way in which the Bible is understood determines, in large measure, the particular knowledge of God which is thus obtained.

It has been agreed that it is incumbent upon us, as believers in the Bible, to make every effort to lead our neighbor also to accept it as we accept it. It is, at all events, our duty to make



every effort possible to bring him into touch with it and into a familiar knowledge of its contents, for we all know that indifference, and indeed hostility, are due more frequently to ignorance than to other causes. The young son of one of our editors was asked the other day how he liked the children of the next-door neighbor, who had recently moved in. His reply was: "*I hate them.*" On being further interrogated as to what they had done to him to incite such a feeling, he answered: "*I do not know them.*" And so it is with the world. Not to know is, in a host of instances, to hate. It would seem, therefore, that to make our friends, whose minds are wholly indifferent to the Bible, really acquainted with its contents would be to take away this indifference, which, in many cases, amounts to hostility. Here, then, is one class of people with whom we shall have to do, and our task, though a difficult one, is easily defined. We are to take such steps as will make this man or woman really know what the Bible contains. The difficulty with Robert Ingersoll was that he did not know the Bible. The present generation has failed to produce a more conspicuous example of actual ignorance of what the Bible is and what it represents. If some man or woman had taken the time and trouble to have made clear to Mr. Ingersoll the real truth in the matter, his lamentable and pitiable utterances would never have been made. Mr. Ingersoll hated the Bible because he did not know it. He hated the God of the Bible, because he was utterly ignorant of the God represented in the Bible.

But now, those of us who address ourselves seriously to the task proposed—namely, the teaching of the Bible, whether in pulpit or class-room or parlor—will soon come to see that our greatest difficulty, perhaps, lies not with those who are distinctly hostile, nor, indeed, with those outside the pale of the church who are indifferent, but rather with those who, innocently enough, suppose that they know the Bible and what it teaches of God, and who, at the same time, are honestly living in accordance with the knowledge which they are supposed to possess. The pastor of a prominent church in the state of Iowa remarked to the writer, only three days ago: "The trouble with

our churches is the fact that they have no proper conception of God." This, we will remember, is exactly what the old prophet, Hosea, said of the people of his time: "They do not know Jehovah." Perhaps the people of Hosea's time could have offered an excuse for such ignorance. It will be more difficult for the people of our time to find such an excuse. Here, we may assure ourselves, is, after all, the real problem; namely, to convey to those who are honestly and sincerely the friends of the Bible such a knowledge of its representations concerning God as that a true conception of God may be gained. And this, as a matter of fact, will cover the whole ground; for it is perfectly clear that, if those who profess to accept the Scriptures and to know God really understand and appreciate the God of the Scriptures, through them the world at large will soon come into possession of the knowledge of God.

We wonder, now, whether, after all, we have said anything worth the saying. All this surely has been said many times and much more effectively. And yet it must be said many times more. And what is it, in a word? This: that, while a knowledge of the Scriptures gives us knowledge of God, it must be a right knowledge of the Scriptures, in order to give us a right knowledge of God. Is it proper to say: Better no conception of God than a wrong conception of him? This surely would have been true in the case of Mr. Ingersoll, cited above. It does not follow, however, that everyone may have the same full conception which is accorded by God himself to a few. But the ideal thing is a right conception, so far as it goes. It cannot be disputed that the Bible has been used with the most injurious effect in many instances. How now may we who have assumed the grave responsibility of teaching the Bible—and we include with ourselves every reader of the *BIBLICAL WORLD*—how now, we ask, may we so do our work as not to bring upon ourselves the reproach of presenting such a conception of its contents, and such a conception of God, as shall drive men away, instead of drawing them to the book and its great author? There must be some representation which is reasonably correct, and there must be some way of presenting this representation in

such a manner as to make it effective. Is it not our duty to study how we shall find this representation for ourselves, and, when it has been found, to place it before those with whom we may be brought into contact ?

We are going to propose this month, as the book to be commended to our readers, George Adam Smith's *The Book of the Twelve Prophets, Called the Minor Prophets*.<sup>1</sup> For special reasons we have been making a personal study of these volumes, and although much has been said in their favor, much yet remains to be said. It is no more than sheer justice to state that, in our opinion, nothing printed in the English language on the minor prophets will give either the ordinary reader or the careful student a more vivid and adequate understanding of these twelve sacred books. No preacher can afford not to have them, for they are the best specimens of expository preaching with which we are familiar.

Our readers will join with us in mourning the loss of one of our own number, for justly we feel that during these past six or eight years Professor Bruce was one of our number. Among his contributions to the BIBLICAL WORLD have been the following: "The Future of Christianity," Vol. VI, pp. 248-59; "Four Types of Christian Thought": I, "The Teaching of Christ in the Gospels of Matthew, Mark, and Luke," Vol. VI, pp. 455-66; II, "The Pauline Epistles," Vol. VII, pp. 6-19; III, "The Epistle to the Hebrews," Vol. VII, pp. 94-104; IV, "The Fourth Gospel," Vol. VII, pp. 168-79; "The Rev. Marcus Dods, D.D.," Vol. VII, pp. 245-51; "The Rev. A. B. Davidson, D.D., LL.D.," Vol. VIII, pp. 257 ff.; "The Rev. G. Adam Smith, D.D.," Vol. VIII, pp. 1 ff.; "The Rev. Professor S. D. F. Salmond, D.D.," Vol. VIII, pp. 347 ff.; "Messiahship as Conceived by Jesus," Vol. XII, pp. 369 ff.

For his sympathy in our work and for the coöperation which he so generously gave we are greatly indebted. During his last

<sup>1</sup> Published by Messrs. A. C. Armstrong & Son, New York, 1896-8 (Vol. I, pp. xviii + 440; Vol. II, pp. xix + 541; \$1.50 per vol.), in the "Expositor's Bible" series.



visit to America he was good enough to spend hour after hour, and day after day, in advising with us as to the policy of the journal, in suggesting new contributors, and even in arranging details connected with the publication of special numbers. An unselfish, broad-minded man has gone home. May it prove true that he leaves behind, among his many pupils, a score or more who will now rise up and continue his great work.

We have abundant evidence, if evidence had been needed, to convince us of the desire of the readers of the BIBLICAL WORLD to coöperate with the editors in making the journal more effective in every way. The letters which have been received in reply to the editorial letter are all that we could wish for in number and in character. Most valuable suggestions have been received and are now under consideration. We ask our five thousand friends to continue this interest and to believe that we are seeking as best we may to help them, and that we hope in turn to receive from them the help we need.

THE EDITORS.

## THE USE OF SYMBOLS IN RELIGIOUS TEACHING.

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THE Bible always takes strong hold on the human heart, if it is given a fair opportunity. The explanation of this is twofold : first, the Bible contains vital truth, and vital truth generally takes hold. But, besides this, the Bible is well constructed pedagogically, that is, it has been given us in a form which more easily than any other appeals directly to the intelligence. We do not forget, of course, that it is of oriental origin ; but, although the oriental characteristics are very many, they are, speaking generally, for that very reason most effective. If, now, this assumption be correct, it follows directly that the methods employed in the presentation of religious truth in Bible times are methods which may well be employed for the same purpose today. In this statement we have had in mind the human, and not the divine, side of the Bible.

*METHODS OF  
TEACHING  
INDICATED IN  
THE BIBLE*

Every human being in its embryonic state is said to pass through all the forms of animal life, from the lowest to the highest, through which man himself has passed in the course of the evolution of which the present man is the outcome. The Bible furnishes us material which has had its origin, under the influence of the Holy Spirit, (a) in connection with the most significant history which the world has yet seen, and (b) in connection with every step of that history, from the lowest form of nomadic life to the highest form of civilized existence. This explains, as nothing else will explain, the universality of the Bible. It appeals to humanity because in the wisdom of God it was given through a humanity which corresponds to the humanity of all times and circumstances. What Jesus Christ was among men, that, to some extent at least, the Hebrew nation has been among nations.

*BIBLE METHODS  
UNIVERSAL*

Something was said in former numbers of the BIBLICAL WORLD concerning the use made in biblical literature of the *story* and of the *vision* for purposes of teaching. It was suggested that the presence of these methods in the Bible was an explanation of its power to take hold of men's hearts. It was also suggested that in these two methods we might find suggestions of a most valuable character touching the practical use of the same methods in the work of teaching today. For, if the story was used effectively in ancient times, it surely may be used in present times, especially since everyone recognizes its influence on the human mind. The same thing was said of the vision. The psychological condition which furnished a basis for the vision exists today as it did centuries ago, and the very principles which underlie the vision are principles which, without a knowledge of the fact, modern pedagogy is emphasizing most strongly. If now our general proposition holds good of the story and the vision, it may fairly be asked: Are there not other pedagogical methods employed in the Old Testament of which advantage may be taken today? The answer is, of course, in the affirmative; and one of these is the method employed in connection with what is ordinarily termed *symbols*—that is, symbolical objects and symbolical actions.

In order to open the mind of Jeremiah, in the process of his call to the ministry, certain symbolical objects were presented to his mind's eye and interpreted. There was the almond rod,<sup>1</sup> and then there came the boiling pot.<sup>2</sup> In earlier times certain symbolical objects had been used in communicating divine truth to Amos, as, for example, the basket of summer fruit.<sup>3</sup> In times very much later, again, we find the use of symbolical objects in the dream given Nebuchadnezzar; for as such is to be taken the image, whose parts were of gold, and silver, and brass, and of iron and clay, which he saw and which represented to him kingdoms in this world's history.<sup>4</sup>

OBJECTS USED  
SYMBOLICALLY

<sup>1</sup> Jer. 1: 11.

<sup>3</sup> Amos 8: 1.

<sup>2</sup> Jer. 1: 13.

<sup>4</sup> Dan. 2: 31-35.



Scores of examples of symbolical objects might thus be cited. Going back now for a moment, we may note that the almond tree, which is the earliest of all trees to wake from the sleep of winter, was used as a symbol of the active vigilance with which Jehovah would see to the fulfilment of his promises. The pot of boiling water, with its opening turned toward Jerusalem, made to boil by a fire blazing against it from the north, and with the boiling water thus driven upon the city, is the symbol of the irruption of the kingdoms of the north and the destructive influence of this irruption upon Israel. The basket of summer fruit—that is, the early ripe fruit—is the symbol of the people who are ripe for judgment. The great image of Nebuchadnezzar's dream is a symbol of successive kingdoms and their standing in the world's history.

Very frequently, instead of the presentation of an *object* which should serve as a symbol, there was given an *action*. The actor was himself the preacher. In many cases, to be sure, it is very difficult to draw the line between the object and the action. Isaiah, under command of God, goes barefoot and naked—that is, with his outer garments removed—for three years in order to teach the people, in the midst of whom he thus walked,<sup>5</sup> that within this length of time Assyria would lead Egypt into captivity. His dress was the dress of a captive. On a certain occasion Jeremiah makes a journey from Jerusalem to the Euphrates<sup>6</sup> in order to bury his girdle in the ground. The girdle thus buried molds and decays. This action is a symbol of the ruin which is coming upon Judah and Jerusalem. Ezekiel conducts a miniature siege by means of bricks, much in the manner of child-play.<sup>7</sup> This is the symbol of the great siege of Jerusalem. Ezekiel prepares barley cakes baked with human dung, and eats the same.<sup>8</sup> This is the symbol of the unclean bread which Israel will eat in the land of her enemies.

<sup>5</sup> Isa., chap. 20.

<sup>6</sup> Jer., chap. 13; but perhaps the text here is corrupt, and the reference is to Ephrathah.

<sup>7</sup> Ezek. 4: 1 ff.

<sup>8</sup> Ezek. 4: 12 ff.

A large amount of space might be taken in presenting merely a list of the symbolical actions recorded in Holy Scripture. In many cases they seem to have required months, and even years, for their presentation. No pains were spared, when this method of teaching was employed, to make it most effective.

Perhaps at this point we are able briefly and comprehensively to define a symbol. It is (1) an object, or action, (2) presented in order to teach a lesson, which (3) is connected

**DEFINITION**

either in fact or in imagination with the object or action presented. Or we may put it in another form: A symbol is something which, having a real or fancied resemblance to something in the mind of the teacher, is used to suggest vividly the thought with which it thus stands in real or fancied connection. Perhaps we can describe it in still another way: A symbol is something concrete, something tangible, something visible, which is used to suggest something which is not concrete, something which is intangible, or something which is invisible. The symbol is, in other words, an object-lesson; and when we, in these last years, as the result of much investigation concerning principles of teaching, introduce into our class-rooms models, pictures, and maps, we are doing only that which was done many thousand years ago by the great teachers who received a commission from the most high God to teach the world the truth concerning him and his relationship to men.

Two or three things may be said of the use of symbols. (1) It was strictly in accord with oriental customs and modes of thought. The oriental may be described, in com-

**SOME CHARACTERISTICS**

parison with the occidental, as the child-period of national and individual life. It is easily seen, then, why in ancient days as well as in these times the man of the Orient should have a peculiar liking for symbols. But it should be remembered that all child-life is not wholly oriental, and that every person passes through a period of life which corresponds to the oriental. Surely, within these limits, the symbol has its place today as well as in former times. (2) The use of the symbol was not confined to any particular nation. It is found in Egypt, on the one hand;

in Assyria and Babylon, on the other. The whole world, as it was then known, recognized and adopted this method of teaching. (3) The purpose of its use is clear, since it enabled the speaker to present truth at the same time more vividly and more impressively. Teaching is successful when in its presentation there is produced a vivid impression. The different degrees of success or failure are dependent upon the degree of impressiveness with which the message is taught. Unless a given teaching produces a sensation (this word is not used in the ordinary sense), it is a failure. The purpose is surely a proper one, and the means proposed may be regarded as legitimate.

Modern teaching, as suggested above, has opened its eyes to the possibilities of the symbolical method. We do not, to be sure, call it by that name; but it remains true that the modern method which includes plays and object-lessons in the lower stages of instruction, maps, charts, and stereopticon in the higher stages of instruction, is, after all, only an adaptation of the old oriental method of which we have abundant illustration in ancient life. There are some teachers who still scorn these helps. Such teachers are doomed. It is in a large measure because these ancient ideas (we are accustomed to call them modern) are employed in our public schools and are not employed in the Sunday school, that the former are so superior to the latter in the character of the work done. It is the old question: Why should not all the senses be employed by the pupil in the heroic effort which he makes to learn? Progress is being made; but it is being made very slowly. In fact, we are in this matter, as perhaps in some other respects, barely keeping pace with the ancients.

The preacher is nothing if he is not a teacher. Failure in the pulpit is due in nine cases out of ten to the fact that the preacher has not the instincts of the teacher. We do not say that the preacher is *only* a teacher. We say that he is *first* a teacher. The greatest preachers the world has ever known were the Old Testament prophets. These, one and all, employed the symbolical method.

SYMBOLS IN  
THE CLASS-ROOM

SYMBOLS IN  
THE PULPIT



They did not seem to fear that they would be regarded as sensational; they were sensational in the literal sense of the term; and if it is necessary to be sensational in order to reach the minds and hearts of a suffering humanity, what harm is wrought? There is a conservatism in the modern pulpit in reference to method which means dry-rot. The minister stands in fear of his fellow-minister, or in fear of a few sedate members of his flock, and, in order that he may not offend the taste of these proper personages, he denies himself the opportunity of using those very methods which have been used by successful teachers throughout the world's history. The symbol and the vision go hand in hand. They make an appeal to the eye, either the physical eye or the mental eye. In both cases it is the strongest appeal which can be made. In the presentation of religious truth, whether in class-room or in pulpit, the most effective methods, whatever they are, should be adopted, and in the adoption of these methods each and every one will adapt them to his own use. The symbol is universal. This, in fact, is the explanation of the charm which many find in a theater; and it is not irreverent or inexpedient, in view of the fact that the theaters are always full and churches oftentimes empty, even on the sabbath, to ask whether in this matter the church may not learn something from the world.

## THE TIMES OF NEHEMIAH AND EZRA.

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By PROFESSOR T. K. CHEYNE, D.D.,  
Oxford University, England.

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It would be a pleasure to be able to say that all progressive scholars were agreed as to the facts and the mutual relation of the lives of Nehemiah and Ezra. Such, however, is not the case, and all that the student can do is to keep his mind open, and to endeavor to recognize elements of truth wherever he can find them, "proving all things, holding fast that which is best." The subject is of great importance. The prospects of the Jews when Nehemiah and Ezra appeared were almost as bad as they could be, both from a political and from a religious point of view; and it was by the faith, the insight, and the tenacity of these great men that the Jewish people in Judea were delivered, and, so far as their dangers were religious, finally delivered. When did they live? That is the first question, and it will be well to give below the dates of the Persian kings which enter chiefly into the recent discussions of the subject.<sup>1</sup> Both Nehemiah and Ezra are said to have lived under Artaxerxes, and since Darius, *i. e.*, Darius I. (Hystaspis), is mentioned in our book of Ezra just before the account of the mission of Ezra, it is plain that the compiler of the great historical work, Chronicles-Ezra-Nehemiah, considered the Artaxerxes of the scribe Ezra (and consequently also of the governor Nehemiah) to be the first king of that name. Of course, the compiler might have been mistaken; the Artaxerxes referred to in the memoirs of Nehemiah and Ezra (portions of which are extant<sup>2</sup>) might have

<sup>1</sup> Artaxerxes I. Longimanus, B. C. 465-425; Xerxes II. (forty-five days), 425; Sogdianus (six months), 425; Darius II. Nothus, 424; Artaxerxes II. Mnemon, 405-359; Artaxerxes III. Ochus, 359-339; Arses, 339-336; Darius III. Codomannus, 336-332.

<sup>2</sup> See DRIVER, *Introduction*.

been Artaxerxes II. In this case, Jewish history between Darius I. and Artaxerxes II. is a blank. But the arguments which have been offered for the later date of the Jewish patriotic leaders appear to be inadequate; both Nehemiah and Ezra must have accomplished their providential tasks between 464 and 425 B.C.

Which of the two came first—Ezra or Nehemiah? In Ezra 7:7, 8 Ezra's journey to Jerusalem is placed in the seventh year, and in Neh. 2:1 Nehemiah's journey is placed in the twentieth year, of Artaxerxes. Unfortunately, dates, especially those in the obscure period of the Persian domination, cannot be accepted without careful criticism. No doubt, the dates which Ezra or Nehemiah put down would be correct, but there may be transcriptional errors in our texts, or the compiler who used their memoirs may have brought the chronology into harmony with his own system of dates. Supposing the seventh year of Artaxerxes to be really Ezra's date, it is not unnatural to conjecture that the great scribe made an attempt before Nehemiah to repair the ruined wall of Jerusalem, because "in the days of Artaxerxes" (so, at least, it is stated in Ezra 4:7) a complaint was addressed to Artaxerxes that Jews who had come up from their land of exile were building up "the rebellious and the bad city." It so happens, however, that there is strong reason to believe that the supposed official documents in Ezra 4:7-22 are literary compositions without any historical value. It was not thought morally wrong in ancient times to produce such works, provided that the object to be gained was good. That Nehemiah repaired the wall is historically certain; we also know that he met with great opposition, and can understand that an early writer may have defended Nehemiah's course by inventing a precedent for it. As early as the time of Cambyses, he said, an attempt had been made to repair the city and its wall, and this was only stopped by the malice of the Samaritans.<sup>3</sup> The later compiler knew nothing of Cambyses (if his name really occurred in the original document), and substituted the familiar name Artaxerxes. He may even have confounded the Darius of the earlier narrator

<sup>3</sup>There is no valid evidence that the feud between the Samaritans and the Jews began much before the time of Nehemiah.



with Darius II. or Darius III., each of whom succeeded an Artaxerxes.

That Ezra did not precede Nehemiah is one of the most certain results of a strict critical examination of the Hebrew text, though all scholars may not agree with this. Nehemiah is nowhere mentioned as present in Jerusalem in the memoir of Ezra; Ezra nowhere in that of Nehemiah. The reference to Ezra in Neh. 12:36 is an interpolation of the compiler; in Neh. 12:33 Ezra (= Azariah in 10:1) is a gentile or family name. On the supposed references to Nehemiah in the memoirs of Ezra space forbids me to speak here.<sup>4</sup> That Nehemiah found no considerable Babylonian Jewish element in the population of Judah is clear from his own record. If Ezra's company had reached Jerusalem before Nehemiah, some trace of this could not have failed to appear. At the same time we can hardly place Ezra *after* the final departure of Nehemiah. That statesman's second visit to Jerusalem, in which religious reforms fill such a large place, appears to presuppose that Ezra had broken the ice, but had not been as successful as the progressive party at Jerusalem and in Babylonia desired. Between the two governorships of Nehemiah seems to be the best place for Ezra. Not improbably, instead of "seventh year" (Ezra 7:7, 8) we should read "twenty-seventh year," *i. e.*, B. C. 438.

Nehemiah's first visit to Jerusalem was in B. C. 445; of this, from the present writer's point of view, there can hardly be a doubt. When did he return to Susa? The usual answer is, in B. C. 433. It is stated in Neh. 5:14 that Nehemiah acted as governor "from the twentieth to the thirty-second year of Artaxerxes the king, that is, twelve years." But this seems to be inconsistent with Neh. 2:6, where the king only sends Nehemiah on condition that his cup-bearer makes a speedy return. Nehemiah is sent for a special object; this object—the restoration of the wall—he takes in hand at once, and accomplishes in fifty-two days (Neh. 6:15). The context of the passage

<sup>4</sup> See Guthe's volume on Ezra and Nehemiah (Hebrew edition) in HAUPT'S *Old Testament*, or the article on "Tirshatha" in BLACK'S forthcoming *Encyclopædia Biblica*.

referring to the twelve years suggests that Nehemiah wrote his memoir soon after the completion of the wall (see vs. 16). Probably the text of Neh. 5:14 has suffered, and for "thirty-second" we should read "twenty-second," thus allowing two years (B. C. 445, 444) for the first visit of Nehemiah, which amply suffices for the works ascribed to him in the memoir. The mistake "thirty-second" would naturally arise from the circumstance that Nehemiah's brief second governorship is placed in the thirty-second year of Artaxerxes, *i. e.*, B. C. 433 (Neh. 13:6).

We, therefore, take up the work of Nehemiah first. That a member of such an insignificant nation as the Jews should have been invested with the important office of a cup-bearer to the Persian king is matter for surprise. It was a distinction coveted by great Persian nobles to serve the great king in this capacity. No doubt the Jews of the dispersion had already shown their ability for commerce, and we may, perhaps, assume that Jewish gold had found its way into the coffers of the government, and that appointments like that of Nehemiah were the official recognition of Jewish loyalty. Probably, too, the Jews of Judea had given proof of fidelity when in B. C. 448 the revolt of the Syrian satrap Megabyzos offered them an excuse for disloyalty, and the Judeans who arrived at Susa on a visit to Nehemiah, B. C. 445, may have been aware that they had much to hope for from Artaxerxes.

The state of Judea was in many respects fitted to awaken patriotic anxiety. The cause of what I may call orthodox religion had, no doubt, been improving; so much is implied by Nehemiah's narrative, and probably by the greater part of the third section of Isaiah (Isa., chaps. 56-66). But in proportion as Judea began to sympathize a little more with the orthodox Jews of Babylonia, the attitude of the surrounding peoples, and especially of the half-Israelites commonly known as Samaritans, became less friendly. The Samaritans probably desired the revival of the old Israelitish nationality, and the permanent abolition of the old distinction between north and south. For this, from a political point of view, there was much to be said,

but to students of the prophetic writings it could not help seeming the worst and most dangerous of delusions. For it was not a revival of the old people of Israel which the prophets had foretold, but a new divine creation—a people working righteousness, and caring for nothing but how to please God. Ideally, such a people needed not the defense of material walls (Zech. 2:4, 5), but practically it was all-important to indicate the separateness of the new people—for the orthodox minority must have regarded themselves as the only true Israelites—by walls and gates, and also to guard against the sudden assaults of those outside who were unfriendly to the prophetic ideal. This was why Hanani laid such stress on the defenseless condition of Jerusalem in his reply to Nehemiah. When he said, “The wall of Jerusalem also is broken down, and the gates thereof are burned with fire” (Neh. 1:3), he was not referring to any recent catastrophe, but accounting for the “affliction and reproach” of the remnant in Judea which had escaped captivity.<sup>5</sup>

Nehemiah’s energy triumphed over all internal opposition. The high priest himself, whose sympathies were decidedly non-orthodox, was foremost among the builders of the wall. But there were other opponents who could not so easily be put down. Chief among these were Sanballat, Tobiah, and Geshem or Gashmu. Sanballat, in the received text, is called the Horonite, and it is natural that some should have inferred that he was a native of the Moabite city of Horonaim. For Tobiah is called an Ammonite, and the third member of the league an Arabian. Besides, we are expressly told that some of the people, and of the priests and Levites, had married Ammonitish, Moabitish, and other foreign wives. Nevertheless it is evident from the correct text of Neh. 4:2<sup>6</sup> that Sanballat must have

<sup>5</sup> The meaning of Neh. 1:2 is disputed. But “captivity” here means, not “captives” (as in Ps. 68:18), but “deportation,” as in Ezra 9:7: “We have been given up . . . to the sword, to captivity, and to spoiling,” where “to captivity” clearly means “to be carried captive.” The inhabitants of Judea who had been left there by Nebuchadrezzar are referred to.

<sup>6</sup> “And he said in the presence of his kinsmen and of the (other) nobles of Samaria, What are these Jews doing? will they restore their rampart? will they fill up the stones?” etc.



been a Samaritan; in fact, Shōmērōnī, "Samaritan," might, by transcriptional errors, easily become Hōrōnī, "Haronite." And since Tobiah is such a close ally of Sanballat, it is most probable that "Ammōnī" is a scribe's error for "Ophnī," *i. e.*, Gophnite.<sup>7</sup> Gophna, which is often mentioned in Josephus, was within the old north-Israelitish border, between Bethel and Shiloh, on the road to Shechem. It is obvious, too, that the nobles of Judah (including a grandson of the high priest) would prefer Samaritan (north-Israelitish) wives, where these could be had, to Moabitish and Ammonitish. Nor is any allusion made in the third section of Isaiah to the Moabites and Ammonites, but pretty clear references occur to the Samaritans (see especially Isa. 57:3). It was the threatened loss of their civil and religious privileges at Jerusalem which irritated the Samaritans, and Nehemiah's attitude (see Neh. 2:20; 6:3) must have done much to strengthen the growing feud.

We find Nehemiah also complaining of the hostility of Jewish prophets (Neh. 6:10-14), and though Tobiah and Sanballat may perhaps have bought up one of the prophets (Shemaiah) to induce Nehemiah to commit a doubtful action, yet this prophet must have had some preliminary antipathy to Nehemiah, or he would never have accepted the fee. Not improbably the prophets of Jerusalem were unwilling to abandon the hope of political independence which the older prophets had certainly encouraged. According to Sanballat, some of the Jewish prophets had even announced in public that Nehemiah was the destined (Messianic) king (Neh. 6:6), and certainly it is very possible that the prophets may, on Nehemiah's first arrival, have hoped that he might turn out to be the "Branch" (Jer. 23:5; 33:15; Zech. 3:8; 6:12), and when their hopes were disappointed through Nehemiah's immovable loyalty to Persia, they may have turned against him, somewhat as some of the later Jews appear to have turned against the Lord Jesus, when it was clear that he would not head a revolt.

That Nehemiah had the Persian authority at his back was no

<sup>7</sup> "The servant" is also to be explained by a transcriptional error. "The Arabian" was written (but too soon).

doubt a circumstance greatly in his favor. But had he not also been a man of indomitable courage and energy, he could not have cowed internal opposition as he did. Ezra, too, had a firman—at least, it is a common belief—but Ezra was not successful like Nehemiah. Nor was the next administrator of Judean affairs after Nehemiah a success. He was probably a Jew, and his real name seems to be disguised under the strange-looking word read by the editors of our Hebrew Bible *hat-tirshatha* (E. V. “the Tirshatha”); probably it was a Persian name, the same which is given in Neh. 7:7 as Mispereth (= Mispar in Ezra 2:2; Aspharatus in 1 Esdr. 5:8), the name of one of the leaders of the Jews in “the province.”<sup>8</sup> But whoever he was, he was not equal to coping with the priests and nobles of Jerusalem, who soon afterward prove to be as intimate with the Samaritan leaders as if Nehemiah had never administered his great rebuff to Sanballat (Neh. 6:1–8).

Nehemiah once more, at Susa, doubtless followed events with much uneasiness. Babylonian Jews would also be grievously discontented with the heterodox reaction. A famous expert in the law, named Ezra, went to the Persian court to obtain the royal patronage for the scheme which was devised, or rather for so much of it as it seemed worth while to communicate to Artaxerxes. All that Nehemiah had spoken about to the king in B.C. 445 was the reparation of the city wall; the war which he meant to wage with heterodoxy and Samaritanism he kept shut up in his breast. Ezra acted similarly. These are his doubtless authentic words:

“Blessed be Yahweh, the God of our fathers, who has put such a thing as this into the king’s mind, to beautify Yahweh’s temple at Jerusalem, and has caused me to find favor before the king and his counselors, and before all the king’s mighty princes” (Ezra 7:27, 28).

<sup>8</sup> That the eleven persons mentioned were simultaneously at the head of the Jewish community we can, I think, hardly venture to assume. Three of them (Joshua, Raamiah or Regem-melech, and Bilshan or Bilsarezer) were demonstrably contemporaries of Zerubbabel and Zechariah, but it is likely that the other names belong to persons who were prominent at a later time. The second on the list is Nehemiah. That Nehemiah’s successor (in some sense) should also be mentioned need not surprise us.

There is nothing said here about Ezra's ulterior objects, and in particular nothing about the introduction of the recast of the sacred legislation which he took with him to Jerusalem. No doubt the expression "has caused me to find favor" will cover something more than the mere beautification of the temple. But that "something" must not be so stretched as to include all the measures which Ezra actually attempted to take on his arrival at Jerusalem. To judge from the phenomena of the books of Haggai and Zechariah and of the memoir of Nehemiah, no return of Jewish exiles on a considerable scale had as yet taken place. It must have seemed fitting, even if there had constantly been freedom of intercourse between Babylonia and Judea, that such an imposing company as that of Ezra should have the support of royal patronage. Ezra would naturally apply for and obtain a firman, and it is not impossible that the document in Ezra 7:12-26 is founded on that which was really given to Ezra, and which may have been preserved in the archives at Jerusalem. That this is a very probable suggestion I do not say. To me, and to some other scholars, the document has the appearance of a Jewish composition. There is nothing in it which a Jewish scribe could not have imagined, though no fair student would deny that there is skill and thought in his composition. I doubt whether more than one document from the Persian court was preserved in the archives at Jerusalem, viz., that relating to the building of the temple (Ezra 6:1-10), and even this does not appear to have been handed down quite in its original form. Observe, too, that even Nehemiah's firman was not transmitted to posterity.

It would, of course, have been gratifying from a historical point of view to be able to decide otherwise. To know upon the best authority that Ezra went up to Jerusalem with the object of enforcing a strict observance of the law, in the sense which he himself attached to it, would throw a fresh light on the history of the times. The worst of it is that if the document is right, the subsequent narrative must, it would seem, be wrong. That Ezra should have had such a document by him, and made no use of it, is inconceivable. He says himself that (unlike



Nehemiah) he would not request a military escort, because he had "spoken to the king, saying, 'The hand of our God is upon all those for good that seek him'" (Ezra 8:22). This certainly does not look as if he trusted in an "arm of flesh," and thought of instituting an inquiry into Judean religion from an orthodox Jewish point of view, but upon Persian authority. To say with Meyer that "the origin of Judaism can only be understood as a product of the Persian empire," *i. e.*, as result of Persian intervention, is to underestimate the influence of the Babylonian community. Jerusalem was both physically and morally unable to maintain a position of which the wealthy and enlightened Jewry in Babylonia disapproved. All through the so-called post-exilic period the Jews of Judea were largely dependent on the support of the foreign brethren. And when Ezra had brought to Jerusalem such an adequate representation of the Jewish world outside, so that the leading members of the community were no longer exclusively reactionary, it became certain that sooner or later the direction of religious affairs would fall to the orthodox.

It is remarkable that, so far as our evidence goes, Nehemiah made no attempt in B. C. 445-444 to deal with the question of mixed marriages. During his second visit he did not leave the matter entirely on one side, but it will be noticed that he treated those who had foreign wives with considerable leniency. The fact that he took up the question at all shows that it had passed into a new stage since his first visit. In 445 his object was to get the wall restored by the united efforts of the whole community; in 433 it was no longer his interest to conciliate all classes equally, though at the same time he was unwilling to go to the same lengths as the more enthusiastic and less statesmanlike scribe Ezra.

What Ezra actually did is *apparently* recorded in Ezra, chaps. 9, 10. The narrative, however, is so full of improbabilities that one is tempted to regard it as to some extent an imaginative work—the production of a mind more concerned for ecclesiastical orthodoxy than for historical fact. Should any reader take up this suggestion, however, I beg him not to throw the responsibility

for this work on Ezra; there were writers after Ezra's time quite competent to supplement and rewrite whatever Ezra may have left, in the interests of the edification of posterity, and for the honor of Ezra himself. So much, at any rate, is clear from Ezra 10:15 that the great scribe did not find it at all an easy matter to reform the marriage customs of Jerusalem, and it is not impossible that one of those who were opposed to Ezra was moved by God's Spirit to write the book of Ruth as a reply to Ezra's exhortations. It is no objection to the book of Ruth that it is but a poetic idyl, or, if you will, a romance. It would convey to zealots like Ezra "the wise lesson that not all foreign wives should pass under the same condemnation; yea, that there are some among them who, for their devotion to Israel's God and to members of his people, are worthy of the highest praise."<sup>9</sup> Doubtless Ezra deserved to be blamed, even if he did not resort (or was not allowed to resort) to such extreme measures as are related in chaps. 9 and 10 of our book of Ezra.

We are equally ignorant how Ezra made public the law-book which he had brought from Babylonia. In spite of Neh. 8: 1-12, we can hardly believe that such a novelty as Ezra's law-book (which contained the so-called "Law of Holiness," *i. e.*, Lev., chaps. 17-26, and the oldest parts of what we may properly call the Priests' Code<sup>10</sup>), was at once accepted by the whole people. Nor can we, I fear, venture to accept the account of the formation of the congregation of the true Israel in Neh., chaps. 9, 10, which presupposes the dissolution of the mixed marriages and the general acceptance of the law-book. But we should most probably find, if a faithful report of the proceedings of Ezra and his friends could be recovered, that what we now read is not so much a romance as an imaginative resetting of a few of the traditional facts in the light of more recent circumstances.

I am afraid it must be added that some of the traditional facts have been deliberately omitted, out of reverence to Ezra himself. Nothing could be gained, I think, by covering over this necessary result of criticism by a mass of unmeaning generalities.

<sup>9</sup> KAUTZSCH, *Sketch of the History of the Old Testament Literature*, §6, 4.

<sup>10</sup> See DRIVER's *Introduction* and KAUTZSCH's *Sketch*.

Some of the facts were too unpleasing for the editors of the next age to put into circulation; the standards of literary practice in those days did not forbid their suppression. Ezra was by no means a failure, on the whole, but his successes were not such as he most desired, and they were hugely modified by the results achieved by other, very different men. To make this quite plain to the reader would require me to write the history of Judaism; it must suffice to refer in passing to the excellent popular history of Professor C. F. Kent as supplying the most necessary information on the course of events after Ezra.

Nehemiah's second visit still remains to be mentioned. It was probably the failure of Ezra and the scarcity of practical leaders at Jerusalem which drew Nehemiah a second time from Susa. His main objects were three; they are those which, if Neh. 10 : 29-39 may be trusted, were prominent with the signatories of the great covenant, viz., the abolition of mixed marriages, the consecration of the sabbath, and the provision of regular supplies for the temple services and for the priests and Levites. Evidently Nehemiah's chief interest on this occasion was ecclesiastical; it would seem as if, though Ezra is not mentioned, the party of Ezra had appealed to Nehemiah to "come over and help" them. Great must have been Artaxerxes' friendship for Nehemiah to account for the furlough once more given to the royal cup-bearer. Nehemiah's narrative is so plain, so graphic, and so credible that I see no necessity for repeating it. I will only refer to one important act—the expulsion of a son of the high priest Joiada, who had married a daughter of Sanballat, and from the language of Neh. 13 : 29 (especially if we adopt corrected readings) it appears that the son of Joiada was not the only person who felt Nehemiah's severity. "Remember it to them, and not to me," says Nehemiah, "that I have attainted priestly dignitaries."<sup>11</sup> The son of Joiada was, no doubt, the Manasseh of whom Josephus speaks<sup>12</sup> in connection with the erection of a Samaritan temple on Mount Gerizim under Alexander the Great.

<sup>11</sup> Corrected text.

<sup>12</sup> *Antiquities*, XI, viii, 2-4. The date given by Josephus is a hundred years too late.



One or two reflections may be permitted me on the personal religion of Ezra and Nehemiah. It was, at least in germ, individualistic, and in this respect it pointed forward to Jesus Christ. We should wrong these great men if we judged them merely by a reference to the priestly legislation which Ezra introduced. That legislation was planned primarily in the interest of the community and not of the individual, and yet, when this legislation was carried out by men like Ezra and Nehemiah, on whom the lessons of that great individualistic preacher Ezekiel had not been thrown away, it conduced in spite of itself to individualism. In fact, no one who honored the work of the great prophets could fail to spiritualize the otherwise childish or childlike provisions of the law — childish or childlike I call them, not at all in contempt, but because they are the developments of the laws of bygone ages. The law was necessary to prevent a recurrence of the great calamity of the past, which was the defilement and profanation of God's people. But though the members of God's people could not forget that the people was greater than themselves, and was the inheritor of the divine promises, yet they also knew that they were responsible to God as individuals, and that only by the righteousness of individuals could a new and worthier people be built up. Both Ezra and Nehemiah show the germs of individualism in their piety. "Both I and my father's house have sinned," says Nehemiah (Neh. 1 : 6); "I am ashamed and blush to lift up my face to thee, my God," are the opening words of the confession of Ezra (Ezra 9 : 6).

Next, I would ask leave to point out the immense blessing which accrued to the Jewish community from not having a strictly homogeneous Bible. With the Old Testament in their hands, it was impossible for them so to press the extreme statements of one book as to contradict the counterbalancing statements of another. And in all the noblest minds we cannot doubt that what may be called the evangelical elements in the Old Testament predominated over those of a childish or childlike character, suitable only to an early stage of spiritual development. The case has been similar with the Latin church. Let

us not be too hard on the legalism of that great institution ; it can also point with just pride to its evangelicalism. When Jews of the noble type referred to observed the multitudinous precepts of the traditional laws, they were not conscious of any inappropriateness in them ; they lifted up both themselves and the law which they observed into a sphere where all is alike natural and delightful, for God is all and in all. "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7: 12).

## THE PERSIAN EMPIRE FROM DARIUS TO ARTAXERXES.

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WITH the capture of Babylon by Cyrus the Persian the provinces of western Asia from the Amanus range to the river of Egypt fell under Persian domination. When that great conqueror permitted the Jews in exile to return to their beloved but ruined city, they still remained under his authority, and the new commonwealth established, with its center in Jerusalem, was subject to a Persian governor. Likewise when Ezra desired to go from the East to bring his "law" to the aid of his distressed fellow-countrymen in Judea, he must obtain the consent and support of the Great King, Artaxerxes I., and his journey was pursued through the various provinces of the Persian empire. His privileges, his official position and relations, his activities, limitations, and difficulties, all were involved with the institutions, organization, and life of that vast and potent state. A study of its character and history may not be unimportant, therefore, as a background to the knowledge of his career and achievement.

1. *The organization of the Persian empire.*—Darius I. (B. C. 521–485) was the founder of the imperial system which persisted down to the close of the Persian empire. Up to his time conquered countries had paid no fixed tribute, nor was their relation to Persia definitely determined. Darius altered all this. In the classical statement of Herodotus, "he proceeded to establish twenty governments of the kind which the Persians call satrapies, assigning to each its governor and fixing the tribute which was to be paid him by the several nations. And generally he joined together in one satrapy the nations that were neighbors, but sometimes he passed over the nearer tribes and put in their stead those who were more remote."<sup>1</sup> The Greek historian then

<sup>1</sup> HERODOTUS, *Histories*, iii, 89, Rawlinson-Grant translation.



continues with a detailed statement of the various satrapies. That to which Judea belonged is described in the following words: "The country reaching from the city of Posideium . . . on the confines of Syria and Cilicia to the border of Egypt, excluding therefrom a district which belonged to Arabia and was free from tax, paid a tribute of three hundred and fifty talents. All Phœnicia, Palestine, Syria, and Cyprus were herein contained. This was the fifth satrapy."<sup>2</sup> The empire as a whole extended from the Indus to the Hellespont, and from the Caucasus to the borders of Ethiopia. How unimportant in this vast complex of countries was that petty community of Jews settled on the mountains of Palestine!

The governor, or satrap, had practically independent authority and was usually appointed from among the royal family or the highest nobility. Upon him were laid the duties of collecting the taxes, keeping the peace, administering justice, and developing the resources of the province. By his side stood two officials, a secretary and a military commander, appointed by the king himself and answerable only to him. This triumvirate of officers checked one another and safeguarded the loyalty of the province. From time to time inspectors would present themselves in the province to investigate on behalf of the king the situation of affairs.

This organization of provinces made a financial system possible. The tribute assessed upon each province was based on the productive character of the land. In some cases money was required; in others, payments in kind. Other income was received from these sources, such as water and fish privileges. Cities were assessed for the entertainment of the court and the king on journeys and for the support of the army. It is probable that the total income was not far from a billion of dollars per year.

For the proper arrangement and determination of the various taxes and tributes, Darius established a monetary system and created a coinage. So far as the standard of weight is concerned, it seems to have been modeled after that of Babylonia. Three

<sup>2</sup> HERODOTUS, *Histories*, iii, 91.

kinds of royal pieces were used: a gold piece (daric), worth five dollars, and two silver pieces—the stater, worth fifty cents, and the drachma, worth twenty-five cents.

Darius also reorganized and extended the army. The kernel of it consisted of native Persians and Medes, who formed the king's bodyguard, and were stationed in the important fortresses of the provinces. Each province was called upon to furnish its contingent. Yearly reviews were held, and rewards were offered for the best-equipped troops. Persian officers commanded these various hosts. The chief weapon of the native Persians was the bow, and the strongest arm of the service was the native Persian cavalry.

Accompanying this more complex and yet thoroughly statesmanlike organization of his domains, Darius heightened correspondingly the splendor of his court. Scarcely half a century had passed since the rude and valiant Persians had poured down upon the civilized world of the East, and now, as is always the case, they were conquered by the more splendid civilization of their subjects. The Semitic courts of Babylonia and Assyria furnished them models on which they improved in the ratio of the greater riches and extent of the new empire. Details of this extraordinarily splendid and luxurious court life, with its rigid etiquette, can be found in the narratives of the Greek writers. At the summit of the entire system was the king, and the relation of all others to him was one of complete subjection. The special privilege enjoyed by his six chief princes consisted of being permitted to enter into his presence unannounced.

While this splendid extravagance of court magnificence was bound in time to weaken the morale of the Persians or, at least, of their nobility, it was in the earlier years of the empire not inconsistent with a splendid pride in their achievements and in loyal devotion to the cause of their king and their empire. Between the Persian monarch and his native Persian people there was thorough confidence. Their nobles occupied the places of importance and trust. Their people formed the center and strength of the army. Foremost in the maintenance of such spirit was the influence of the Persian religion, the noblest system

of moral and spiritual truth and inspiration in the ancient world next to that of the Hebrews. The education of the Persian boy of the higher class was an illustration of the native simplicity and soundness of Persian character. Herodotus tells us that the Persian boys "were instructed, from their fifth to their twentieth year, in three things alone—to ride, to shoot the bow, and to speak the truth."<sup>3</sup>

The empire, as organized by Darius and as maintained by his successors, was the first of the oriental monarchies in which the interests of the provinces were a matter of special concern. The kings seemed to take a personal interest in the countries reduced under their sway. Provinces were allowed to continue their ancient customs and religion, of which the king became the patron. To maintain order and justice, and to secure protection for his people, was the prime business of the satrap. Roads were built from the capitals to the provinces, on which travel was made both safe and comfortable. Herodotus has a striking description of the royal road from Sardis to Susa in the fifty-second chapter of his fifth book. Every fifteen miles a station with an inn was provided for travelers. At important points citadels were established, guarded by troops. Many a Jewish caravan, perhaps that of Ezra himself, used this splendid highway in its long journey from Babylonia to Jerusalem. This facilitating of communication made the exchange of products throughout the empire practicable and profitable—a thing which was aided by a common currency, giving stability of values. Altogether the oriental world had taken a great step forward under the Persian organization. Heir of the attempts at universal dominion made by Babylon and Assyria, it had larger justification than they all to be called a world-empire.

2. *The empire under Artaxerxes I.*—Artaxerxes I., the grandson of Darius, came to the throne in the year 465. A palace intrigue, with its inevitable concomitant of murder, accompanied his elevation, which was also marked by revolts in the provinces. His father, Xerxes (B. C. 485–465), had inherited from Darius the wars with the Greek states and had carried them on

<sup>3</sup> HERODOTUS, *Histories*, i, 136.



vigorously, undismayed by defeat, until the final overthrow of his general at Plataea (B. C. 479) had convinced him that an invasion of the mainland of Greece at least was unadvisable. He seems never to have recovered from the effect of these repeated defeats, which not only reflected dishonor upon himself, but greatly weakened his empire, the resources of which had been temporarily drained to achieve the royal purpose of the subjection of Greece. No great activity, much less achievement, seems to have characterized the remainder of his reign. His court was the scene of extravagant luxury and secret conspiracy. As the result of one of these plots he met his death, leaving to his son, not only the Greek war, but also a degenerate court and a demoralized treasury. Besides these, Artaxerxes was compelled to face a formidable revolt in the province of Egypt.

It is to the credit of this king that in such circumstances he was able to achieve so much and to leave behind to posterity a reasonably favorable record. The chroniclers give us the impression of a man who could not altogether withstand the influences of a corrupt court, and who fell under the influence of the queen-mother and his sister, both of whom were frivolous and unworthy characters. Yet he seems to have restored the finances of his kingdom and to have reformed abuses. Against the Egyptian rebels he sent his satrap Megabyzus, who in less than a decade succeeded in uprooting thoroughly and destroying the revolt, although the Egyptians were assisted by a fleet from Athens, then in the height of her glory. The king also brought to an honorable close the Greek war, and seems to have devised the policy which, although it may have been ignoble, was yet thoroughly successful, of setting the Greek states against one another, judiciously bribing their leaders and favoring now the one party and now the other, and thus ultimately coming to act as the arbiter between them and the final destroyer of their unity. By this policy the Persian empire prepared the way for the supremacy of Macedon over the Greek republics.

A manifest evidence of the growing weakness of the empire, however, is illustrated in this reign by the revolt of the brilliant and successful satrap, Megabyzus, the conqueror of the Egyptian

rebellion. So vigorous was the opposition displayed by Megabyzus, then satrap of Syria, that Artaxerxes was compelled to make terms with him, and then receive him back into allegiance. If, however, Megabyzus had revolted because, as the tradition goes, his word of honor, given to the leader of the Egyptian rebellion, that he should not be slain, was violated by Artaxerxes, who put the rebel to death in the year 455 B. C., it may testify to the honorable character of Artaxerxes that he recognized his fault and made atonement to his rebellious satrap by concluding peace with him.

The importance of this rebellion of Megabyzus to the biblical student of this period lies in the fact that the regions of Syria and Palestine were involved in it. The year 458 B. C. saw Ezra on his way to Jerusalem. No suggestion of rebellion on the part of the satrap had been made. The Egyptian revolt was on the point of ruin. But Ezra had carried on his work but three years when the revolt of Syria took place. We are left to conjecture the relation of Ezra's further activity to this event. How long Megabyzus defied the great king is uncertain. Professor Meyer suggests that, as the first news of the overthrow of the walls of Jerusalem, whose rebuilding had been undertaken by Ezra (Ezra 4:8-23), reached Nehemiah at Susa in 446 B. C. (Neh. 1:1), some ten years after the event, the delay was caused by the breaking-off of communication between the rebellious provinces and the capital. The interruption would indicate the length of time during which the revolt lasted, *i. e.*, *ca.* B. C. 454-447. It is certainly striking that the gap in the historical records of the Jews between the narrative of the beginning of Ezra's work and the account of that of Nehemiah is roughly coincident with this revolt of the great satrap of the province to which Jerusalem belonged. Was the Jewish community so disturbed and harassed by it that no progress could be made? Did the Jews by loyalty to the king suffer punishment from the troops of the satrap? These questions cannot, of course, be answered. But the desolate condition of the city, as reported to Nehemiah in 446 B. C., suggests that the years just preceding had been disastrous, while the willingness of Artaxerxes to permit his cup-bearer to go to the

help of his countrymen in the now reconciled and restored province is inconsistent with his resentment at any special display of rebellion on their part. Their sufferings may have been due to their loyalty to the Great King. From this time they enter upon an era of larger prosperity under the favor of the Persian king and the leadership of their heroic countryman Nehemiah

CHRONOLOGICAL TABLE.

|                              |   |
|------------------------------|---|
| Darius I., 521-485 B. C.     | Battle of Marathon, 490 B. C.                         |
| Xerxes I., 485-465 B. C.     | Battle of Plataea, 479 B. C.                          |
| Artaxerxes I., 465-425 B. C. | Revolt of Egypt, 465-456 B. C.                        |
|                              | Ezra at Jerusalem, 458 B. C. <sup>4</sup>             |
|                              | Revolt of Megabyzus, 454-447 (?) B. C.                |
|                              | Nehemiah at Jerusalem, 445 B. C.                      |
|                              | Nehemiah's return to Susa, 433 B. C.                  |
|                              | Nehemiah's second visit to Jerusalem, after 433 B. C. |

<sup>4</sup> For a different point of view as to the chronological relation of Ezra and Nehemiah, see PROFESSOR CHEYNE's article above, "The Times of Nehemiah and Ezra."



## THE PRIESTLY ELEMENT IN THE OLD TESTAMENT, AS SEEN IN THE LAWS.

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By WILLIAM R. HARPER,  
The University of Chicago.

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IF we ask ourselves what enters into and constitutes religion, the answer will be: Three distinct elements, namely, conduct, belief, and worship. The priest in history has had to do mainly with worship. The word "worship" is used to express the attitude of the individual, or of a group of individuals, toward the outside, higher world of supernatural or divine existence. It is worth our while to note the fact that, in the most ancient religions, of the three elements just named only that of worship existed. There was no dogma, and there was no relation-ship between conduct and worship. It is with the element of worship, or, as it may otherwise be called, the priestly element, that we have to do at this moment.

The priestly element in the Old Testament distinguishes itself very sharply from two other elements, the prophetic and that of the sage or philosopher, technically called wisdom. The prophetic element exhibits itself in the prophetic histories of the Pentateuch, Judges, Samuel, and Kings, as well as in the prophetic books which bear the names of the great prophets. It is this element which, perhaps, stands out most distinctly in our minds. The wisdom element includes those portions of the Old Testament literature, and that division of the Old Testament thought, which stand related to three great subjects; namely, the laws of the world—cosmogony; the laws of life—that is, the duties of man in the various relationships of life; and the problems of life. It will be noted at once that it is especially such books as Proverbs, Job, and Ecclesiastes that contain this important element. But now, entirely distinct from both of these elements, and forming a third, which, through the entire history of Old

Testament times, is constantly exhibiting itself, there appears the element which is termed *priestly*; that is, that portion of the Old Testament which has most closely to do with worship. If we undertake to separate from the prophetic matter and the wisdom, or philosophical, matter that which pertains most largely to worship, we shall find more than perhaps at first would have been expected. Here belong, first of all, the laws or legal material, since the formulated law-codes of Israel dealt most largely with those matters which related to worship. Besides this, however, we find that men who were priests, and who were therefore filled with the priestly spirit, wrote histories of the Israelitish nation in which they sought to represent, as best they could, the priestly side of Israelitish life, and that which was concerned with worship. Such histories are found in the books of Chronicles and in the books of Ezra and Nehemiah. But further, it is with this phase of Hebrew life and thought that the Psalms ought to be connected, and in the Hebrew Psalms we have, of course, the very cream of the Old Testament thought. What are these songs except the expression of the soul's deepest thought while in communion with the higher power—in other words, the most delicate and true expressions of the soul engaged in worship?

It is proposed in three successive papers very briefly to classify and describe these three phases of the priestly activity as it is found in the Old Testament.

The question to be considered in this paper is the priestly element, as it is seen in the law-codes of the Israelitish nation.

First of all, we may inquire: How are the laws of Israel to be classified? The answer to this question is a simple one. There may first be set off by itself the Decalogue, appearing as it does in somewhat different form in Exod., chap. 20, and Deut., chap. 5. This table of laws is understood to be an epitome, in the briefest possible form, of the great principles underlying Israelitish teaching. Its relation to Israelitish history and to the other codes is a question which we need not here consider. We may note what is ordinarily called the Book of the Covenant, Exod., chaps. 21-23. We find here a group of eighty or ninety injunctions

expressed in very sententious form and arranged, strangely enough, like the Decalogue itself, in groups of five or ten. The subject-matter of these groups of laws includes enactments on the rights of slaves, slave concubines, cases of violence and injuries, injury in connection with property, theft, breaches of trust, dealings with the weak and poor, offerings, testimony, justice, festivals and feasts, and sacrifices. This group of laws seems to be complete in itself and separated from all other groups. We find next a body of laws which forms the substance of the book of Deuteronomy, 12:1 to 26:19. Still another group, the largest of all, is to be found in *Exod.*, chaps. 25-40, in *Leviticus*, and, in connection with historical statements, in *Numbers*, especially chaps. 5, 6, 15, 18, 19, 28-30, 35, and 36.

The first question which one naturally asks relates to the contents of these various groups. Does one group deal with a certain list of subjects, a second group with still another list, and so on? Or are the same subjects treated in all of the groups? Even a cursory examination of the list will show that in the great majority of instances something will be found concerning the most important subjects in each of the so-called groups or codes. For example, if one wishes to know what the Pentateuch has to say concerning clean and unclean food, he will find one statement on the subject in *Deut.* 14:3-20 and a somewhat similar statement, with only slight modifications, in *Lev.* 11:1-23. If he wishes to know what is said about the rules of service and the observance of the sabbatical year, he will find statements in *Exod.* 21:2-26 and 23:9-11; in *Deut.* 15:1-6 and 12:18; and in *Lev.* 25:1-7 and 26:43. If he wishes to know the commands of the Pentateuch in reference to the observance of feasts, he will find them given in *Exod.* 23:14-17 and 34:18-20; *Deut.* 16:1-17; *Lev.*, chap. 23; *Numb.*, chaps. 28 and 29. And as indicated above, even the Decalogue is given twice, one form differing in several important respects from the other.

A brief statement may be made, in passing, of the two widely different theories as to the historical relationship sustained by these various groups each to the other. These theories have been suggested in answer to the question: Why, in a law-book, so



small at the best, should there be so many repetitions of the same thought? and also, Why, if the laws were to be repeated, should the different forms exhibit such important modifications? According to the view more commonly entertained until the last quarter of this century, the Book of the Covenant, referred to above and found in Exod., chaps. 21-23, was understood to be a kind of constitution, its form and contents characterizing it as the basis of all other legislative material. The collection of laws found in Deuteronomy, and called the Deuteronomic Code, was a body of laws based upon the constitution, and drawn out in great detail for the use of the people. The introduction to these laws in Deut., chaps. 1-11, was evidently hortatory, and, through this introduction, the laws were placed in the hands of the people at large for their guidance and direction. On the other hand, the collection found in the last fifteen chapters of Exodus, in Leviticus, and in Numbers, the largest group, was another codification of the same laws, based upon the same constitution, but much more technical in its character, and intended primarily for the specific use of the priestly order which conducted the administration of these laws. In brief, then, according to the older view, the Book of the Covenant is the constitution, the Deuteronomic Code is the popular law-book, while the Levitical is the technical law-book for the priests. All of these had their origin before Israel had taken possession of the land of Canaan.

According to the more modern theory, and one which has gained ground very rapidly during the past decade, quite another explanation of the relationship of these groups is the true one. These great law-books came into existence successively, and during a period covering at least six or eight centuries. The Book of the Covenant was Israel's earliest law-book, and Israel's religious and civil life were in accordance with this during a large portion of the history of the nation—that is, from the beginning to perhaps 625 years before Christ. According to this theory no other law-book was known to Samuel, Saul, David, Solomon, and to the kings down to the time of Josiah. The book of Deuteronomy came into use as an authoritative law-book in the year 621 B. C., at which time it was found in the

temple and promulgated by the authority of the king.<sup>1</sup> This book includes all of the first law-book in a somewhat different form or codification, and, in addition, it includes the forms of worship and legal enactments which had grown up about the first during the six centuries. It is assigned to Moses because it has grown directly out of and is based upon the work of Moses. Those immediately interested in this codification were the prophets and priests, who had come to see that more stringent laws in reference to worship were necessary if the people were to be brought to a realization and an experience of the great doctrine of one God. The great ideas of this book, which distinguish it from the older law-book, are the enactments scattered here and there throughout the book which make it legal for worship to be offered Jehovah only in one place, Jerusalem, and the laws which make the Levitical tribe a tribe set aside for the sacred office of the priesthood. But now, after the exile, when the second temple has been built, Ezra, and others associated with him, the nation having come to a realization of the real meaning of one God, inaugurates a system of laws much fuller and more complicated than any which had yet been in operation. These laws, based on the fundamental idea of God's holiness, and embodying more perfectly than any other system has ever embodied the idea of man's sinfulness, are the laws which regulate Israel's life after the middle of the fifth century B. C. This second theory may be denominated the historical theory, because it assumes that the Israelitish laws took on different forms adapted to the different historical environments in which Israel found herself during the centuries.

It remains now, in the space at our disposal, to ask ourselves two or three questions and to frame for these questions the briefest possible answers: (1) What is the essential difference between these two theories of Israelitish worship? (2) What are the chief characteristics of this priestly system, or, as it may otherwise be termed, the Israelitish system of worship? (3) What was the great purpose of this system?

1. According to one theory, this system, in all its details, was

<sup>1</sup>2 Kings, chap. 22.

presented to the nation Israel objectively. Those who hold this theory recognize that Israel did not accept the system at once, and that it was not until the time of Ezra, many centuries after Moses, that the system at last found general acceptance among the people. According to the other theory, this system came as truly from God, but subjectively, through the nation. During the whole period of national history before the building of the temple, a simple form of worship prevailed. There was no complicated ritual and no distinct caste of the priesthood. As God continued to reveal himself through the centuries, and as the thought of God among the people was lifted higher and higher, new elements enter the system of worship which embody these new ideas of God, and at last there comes the complete Levitical system. According to the first theory, the system was given to Israel from without; according to the second, it was given from within, through Israel; according to the first, it was given within one generation; according to the second, it was the result of divine work in connection with the nation, reaching through several centuries. Is there less of the divine element in this system according to the second theory? No. The substance of the different opinions is simply a question as to the method of God's working. The results are absolutely the same. The system in its most complete form is the same whether one theory of its origin or another is adopted.

2. What are its chief characteristics? In answer to this question the following points may be suggested:

a) Its spirit is the same as that of other priestly systems, for it was an expression of the religious spirit, and its supreme effort was to get into close relationship with the higher power.

b) In its general form this system has much in common with the systems of other nations; for example, altar and temple, sacrifice and feasts, music and prayer, priest and holy order. Some of those things which seem especially peculiar are found in other systems; for example, the Urim and Thummim, the sacrifice of meal and salt, the clean and unclean.

c) The system of worship was at all times in danger of becoming formal. The people were more greatly influenced



by the priests than by the prophets, and the prophets were very frequently found in conflict with the nation and with the priestly system. This was because the priest represented old ideas, the prophet, new; the priest represented form, the prophet, spirit.

d) It is evident from the history that the acceptance of the priestly system by the people did not come until very late in Israel's history, the times of Ezra; and by this time, it will be remembered, prophecy had died. It is an interesting fact that many of the later prophets were priests; for example, Jeremiah, Ezekiel, Haggai, Zechariah, and Malachi. It would seem, therefore, that prophecy, in dying, bequeathed its mission as a legacy to the priests, and that the priests did not hesitate to accept the legacy and to carry on the work.

e) Whatever may be said of the date of the great law-books, Israel's system of worship seems to be full of contradictions. In the early times it is permitted to man to worship anywhere; after the days of Josiah worship is centralized and one may worship only at Jerusalem. In the days of the exile there is no temple, and one is unable to worship (in the old sense) anywhere, for Jerusalem is destroyed and Babylon is unclean. After the exile, worship is again centralized in the second temple, and later it is redistributed throughout the world in the synagogues. A more interesting variety could hardly be imagined, each form being adjusted to the special historical period in which it was observed.

f) And, strangely enough, at the time when it was narrowest and most sacrificial it was broadest and most spiritual. When animals were being slain by tens of thousands, and when the body was being worn out by washings and purifications, at this same time this religion was furnishing the greatest examples of highest spiritual contemplation and communion with God which have ever been given to man, that is, the Psalms. How exceedingly varied, complex, and compound this priestly element was!

3. As to the purpose of this system, the following points deserve consideration:

a) Was this system definitely intended to prefigure the

death of Jesus Christ? No, and yes. No, if in an arbitrary manner one seeks to connect each detail with the situation of the Crucified One. Yes, if with broad vision one sees in all of it an education of the mind of the individual, of the nation, and of the world for a proper understanding of the great sacrificial act of Jesus Christ.

b) Every act of worship had a meaning for him who first acted it; in the oil and salt, in the blood and fat, in the meal and incense, there were ideas which expressed the feelings of men's hearts. The temple was a great laboratory in which learners were required to go through the entire process.

c) The result of this was to impress upon the individual certain great and fundamental truths. Did he wish to know why it was that he touched no unclean thing, why it was that he observed the sabbath? The answer in each case was a truth. To be sure, many performed the act without asking the question.

d) The purpose was to keep the people in close touch with God. But God was holy, and the people who touched God must themselves be holy.

e) This system taught that the suffering and death of the animal was a substitution for the death of the man, the suffering of one for another—the greatest thought in the history of the world.

f) The system was intended to make the people worthy of the coming Messiah, whose failure to come in accordance with the words of the prophets aroused the skepticism of some, and excited others to greater zeal—a condition which was at the same time the daughter of the Messianic hope and the mother of two children; one, the religious spirit seen in the Psalms, the other the religious spirit seen in the attitude of mind of the scribes and Pharisees. These two children were greatly different, as children in a family will differ.

g) The system was needed to encase the true doctrine, and protect it in certain crises through which it was to pass. The greatest struggle of the Old Testament religion was the struggle against Hellenism, or Greek influence. Greece destroyed other eastern nationalities, but the Hebrew people maintained

their independence, at the same time absorbing much that was good in Hellenism. How was it possible for the Hebrew religion to withstand this tremendous influence? It was because of the system which had been given it and in which, as within an impenetrable armor, the truth was able to resist every attack.

h) The great thought of the priestly system was that of sin, but a still greater thought was that of sin's forgiveness. It is, from beginning to end, concerned with communion of soul with God. It began with nothing which other nations did not have. It closed by providing the entire world with that of which the world otherwise would have been deprived forever—its models for expressing the heart's inward thoughts with heaven. Its culmination was Jesus Christ.



## AN ARCHÆOLOGICAL VISIT TO JERUSALEM.

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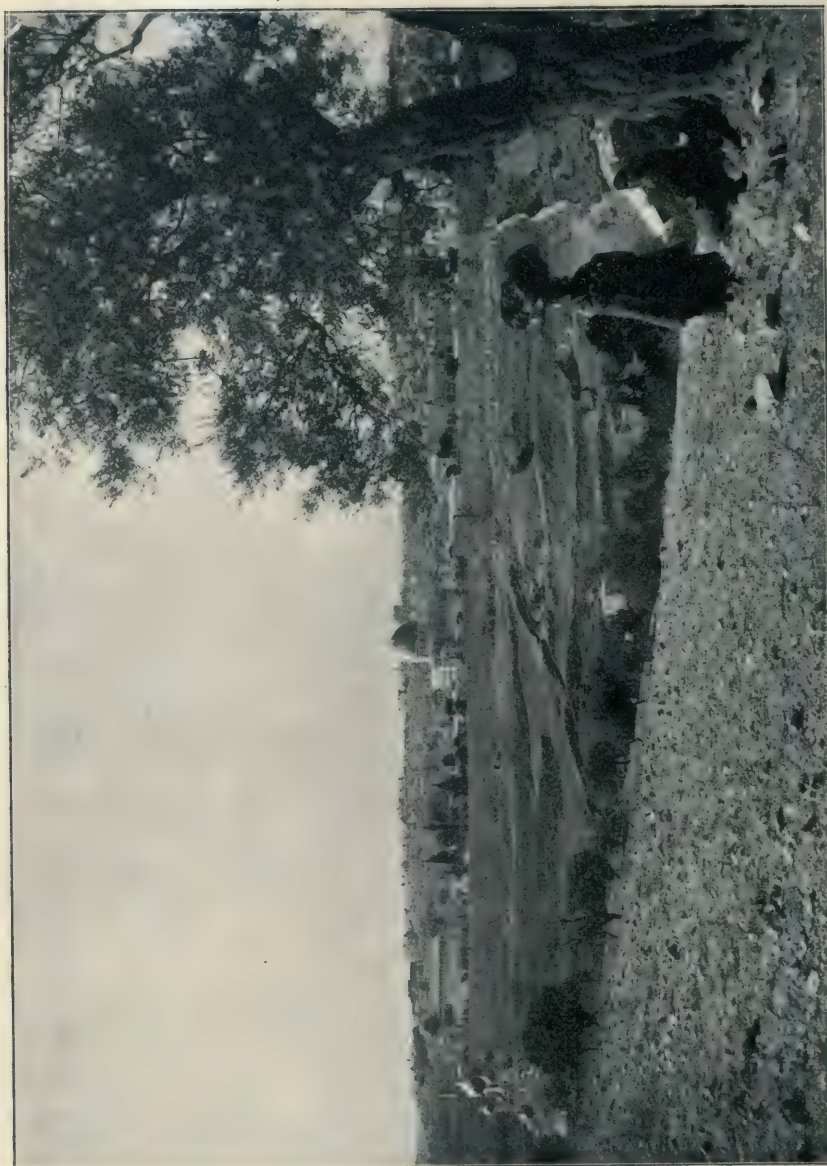
By HON. SELAH MERRILL, D.D., LL.D.,  
Jerusalem, Syria.

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IN a former article<sup>1</sup> I conducted a Bible-class teacher from America to Jerusalem, described the first impressions of the Holy City, and also the subsequent or mature impressions, and mentioned some of the lessons which such a person would carry back with him to his work and study of the Bible.

It is now proposed to make an archæological visit to Jerusalem, and anyone who has sufficient interest in the subject to be a reader of this article shall accompany me. Some knowledge of the general outline of the city is presupposed before we begin our journey. This is not unreasonable, for the world is full of books and maps illustrative of Palestine; they are found in nearly every library. Besides, millions of copies of "helps" are published every year to enable children and youths to understand this country better. Hence we have a right to suppose that accurate knowledge of the Holy Land and the Holy City is pretty widely disseminated. Certainly my readers already know that Jerusalem is a mountain town, 2,500 feet above the level of the Mediterranean; that it is inclosed by a wall; and that it covers but a small area, being half a mile in extent from east to west, the same from north to south, and nearly three quarters of a mile from northeast to southwest, that is, diagonally, or the longest way across the city. The streets are narrow, most of them very narrow and winding; the houses are built of stone, with the second story in some cases projecting beyond the lower story over the street; or, if they do not do so, the lattice work that is built around the second-story windows does so project, giving people inside the opportunity of seeing, unobserved, what is going on in the street below. A "straight

<sup>1</sup> The BIBLICAL WORLD, November, 1898, pp. 293-302.



JERUSALEM FROM THE MOUNT OF OLIVES

street " in an ancient city was such an unusual thing that it gave rise to a special name (see Acts 9 : 11). Two centuries after Paul's time to make a straight street through a city became with some of the Roman emperors a sort of custom.

Because an ancient city was famous it does not follow, as according to our occidental ideas of such things we suppose it should, that its area was large. In modern cities everything is subservient to convenience, sanitary requirements, and beauty ; in ancient times everything was subservient to the idea of defense. In a period when fighting was chiefly by hand-to-hand encounter, the defensive means devised were very efficient.

In the few facts already mentioned we have several simple but excellent examples of how archæology illustrates history : (1) A mountainous or rugged situation was chosen because it could be defended ; (2) a strong wall with massive gates was built for defense ; (3) streets were made narrow and winding, so that hostile invaders could not easily make their way through the city ; (4) straight streets were almost unknown ; (5) the second stories of houses sometimes projected over the streets so that the inhabitants from the roofs could throw down missiles of all sorts upon the enemy in the streets below ; (6) and lattice-work windows were constructed so that the occupants of the houses could not be seen, and yet by looking through could entertain themselves or gratify their curiosity as to what was going on outside. As was Jerusalem, so were scores of other oriental cities.

Continuing our walk, we are now at the west or Jaffa gate of Jerusalem. The rubbish on which the houses in this section are built is from 10 to 15 feet in depth. We go across the city to the north or Damascus gate, and the rubbish here is 25 feet deep. We go to the valley at the southwest corner of the temple area, and the rubbish is 90 feet deep ; at the southeast corner of the temple area it is 70 feet deep ; and at the northeast corner of the temple area it is 125 feet deep. The surface of Jerusalem as seen today appears uneven, but it is simply impossible for the casual observer to imagine how it looked in the earliest times, before the accumulations of centuries had filled



its valleys to their present level. The temple hill was then a long ridge of rock rising above the valleys more than 100 feet on the west side, and more than 200 feet on the east side, these two sides being almost vertical, the ridge terminating abruptly toward the south. Five or six hundred yards west of this hill there rose a sharp rock 60 or more feet in height, on which the most ancient fortress of the city was erected. The valleys about this bluff have in the course of ages been filled and leveled, and on the spot stands now the Church of the Holy Sepulchre. It has taken an enormous amount of digging to ascertain these facts, but the tireless pick and spade have at scores of points gone down through the vast overlying bed of rubbish and enabled us to state with confidence that the site of Jerusalem was, at first—within an area, we must remember, of half a mile each way—a group of rocky, rugged hills, with precipitous slopes, separated by deep and narrow valleys, a site most desirable to an ancient city-builder with whom feasibility of defense was a chief concern.

The meaning of the name "Jerusalem" has always been a puzzle, but "foundation of peace" has been widely accepted as the proper one. This would do for the ideal Jerusalem, but for the actual Jerusalem of history it was never true. Could SHLM, the last part of the compound, be varied slightly so as to mean "security" instead of "peace," we should have a name singularly appropriate to the situation and history of the place. Jerusalem was always strong, "secure," and in the great siege of A. D. 70 (to mention but one) the energies of all-powerful Rome were severely taxed to subdue it. It was this feature of the city, fortress-like on its hills, and formidable in aspect, at which "the kings marveled," and which caused them "to hasten away" (Ps. 48). From the north the approach to the city was pleasant, and this fact, added to the trees and gardens which were there planted, led David to praise the beauty of the "north side of the city of the great king" (Ps. 48).

In the many sieges that Jerusalem has undergone in 3,500 years, it was never attacked from the east, south, or west, but always from the north. The crusaders, the Romans, Herod the



VALLEY OF THE KIDRON FROM THE SOUTH

Great, Pompey, the Assyrians, and other conquering kings or armies, have always made their attacks from this direction. This fact might easily escape the notice of one who has never seen the place ; or, if in his reading of history he had observed it, he might not be able to account for it. The reason is that the slopes on the three other sides are so steep that soldiers could never approach the walls to do any execution. As I have said, the present appearance of Jerusalem is no criterion as to its appearance in ancient times, and if archæology is ignored, serious blunders are liable to be made. For example, on the north of the temple area the ground at present falls off only a few feet ; but archæology shows us that formerly it dropped down here 100 or 125 feet. Josephus says that Pompey could not approach the temple at that point because of the depth of the valley.<sup>2</sup>

The question is frequently asked how discoveries are made. The question is pertinent and the answer interesting. Sometimes they are made simply by accident ; in other cases by long and tedious processes of investigation ; again, some clue that has been before the eyes of men for centuries is followed up and yields unexpected results.

In the middle of the city, near the Prussian Hospice, certain old columns were found built into the walls on either side of the street ; or, rather, the columns which appeared to belong to some ancient structure had been left standing, and the walls had been built between them so as to leave them exposed. The object and origin of these columns were a mystery. The theory was advanced and widely circulated that they marked the gateway of the old city through which Christ was led to crucifixion. A saintly man, now dead, whom I met during my first visit to Jerusalem thirty years ago, who had come to believe this theory, was affected to tears at the sight of these columns. He told me

<sup>2</sup> A popular author who has written a very large book upon Jerusalem, judging by surface appearance only, states that "Josephus, with his usual habit of exaggeration, has magnified a slight depression into an impassable valley." Two wrongs are thus committed : great injustice is done to Josephus, and the facts in the case are kept from his author's readers. I will not mention the name, because I mean this as a criticism of methods, not of persons.



that the first night after he saw them his feelings were so aroused in consequence that he could hardly sleep. Nothing had ever before, he declared, so deeply affected him. Examination from time to time brought to light other columns built into houses in a similar manner; and we now know for a certainty that they all belonged to a street running nearly straight from north to south through Jerusalem, which was built by the Roman emperors in A. D. 200, perhaps earlier or later, and which was lined on either side with columns. This street led out of the city on



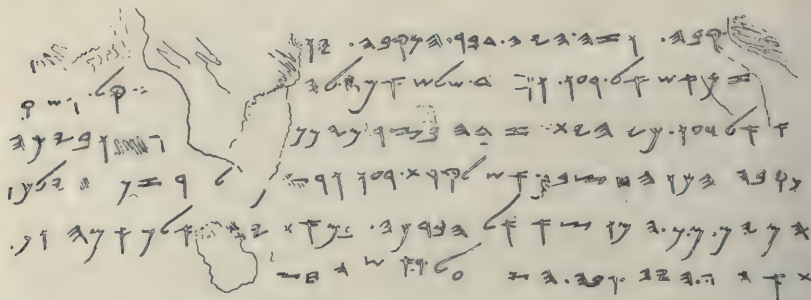
ROBINSON'S ARCH, IN THE WESTERN WALL, JERUSALEM

the north; and at the Damascus gate we have dug down twenty-five feet and found it at that depth below the present surface of the ground.

Within the Damascus gate, near the ground, there are some large stones, smoothly faced and closely laid, which appear to have formed a part of an arch. These had been visible for centuries, but no one knew their origin or use. The stones were too large and the work too fine to be assigned to any period later than the Roman or the Herodian; but if so, what was their object? The clue was followed up by digging, and the stones

were found to belong to the arch over the ancient Damascus gate.

On the outer face of the supporting wall of the temple area, at the southwest corner, there is near the ground a curious projection fifty feet long and formed of massive stones. Close examination convinced Dr. Robinson that this was the spring of an arch, but to what it belonged or how it was related to the temple area, or to any other part of the city, was not known for thirty years, till Captain Warren followed up the clue and



THE SILOAM INSCRIPTION, DISCOVERED IN 1880

[From Warren and Conder, *Survey of Western Palestine, Jerusalem*, facing p. 346.]

SAYCE'S translation: "(1) (Behold) the excavation. Now this (is) the history of the tunnel: while the excavators were still lifting up (2) the pick towards each other, and while there were yet three cubits (to be broken through) . . . the voice of the one called (3) to his neighbor, for there was an (?) *excess* in the rock on the right. They rose up . . . they struck on the west of the (4) excavation; the excavators struck, each to meet the other, pick to pick. And there flowed (5) the waters from their outlet to the Pool for a thousand two hundred cubits; and (6) of a cubit was the height of the rock over the head of the excavators."

ascertained that a bridge once spanned the valley at this point. From the top of this bridge to the bottom of the valley beneath the distance was 130 feet, possibly not much for America, but certainly a great thing for ancient Jerusalem. These three examples must suffice to illustrate clues that have been followed up with marked success.

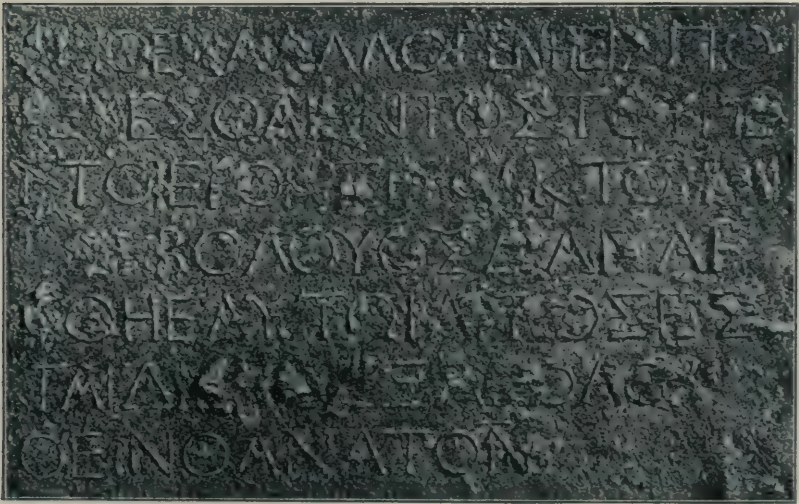
Of any method of discovery only brief examples can be given. The following will illustrate the method by accident:

1. The finding of the Moabite stone,<sup>3</sup> a marvelous record of 900 B. C., belongs under this head.
2. The Siloam inscription of the time of Hezekiah was

<sup>3</sup>See photograph of the stone, and a translation of the inscription, in the BIBLICAL WORLD, January, 1896, pp. 61-3.

brought to light in the same way. A boy was paddling in the pool of Siloam, and had entered the tunnel twenty feet farther than usual, when he saw some curious marks on the rock by his head. The light was just at the proper angle to reveal them. This was reported, examination followed, and the world knows the result.

3. In the temple the division between the court of the gentiles and that where Jews alone might enter consisted of a



A TABLET OF WARNING FROM THE TEMPLE OF HEROD

Translation: "Let no Gentile enter inside of the barrier and the fence around the sanctuary. Any one trespassing will bring death upon himself as a penalty."

low wall, on which at intervals were stone slabs inscribed with a notice that gentiles must not pass beyond that point on pain of death.<sup>4</sup> It was for alleged disobedience to this injunction that the Jewish mob, stirred up by the Asian Jews, attempted to kill Paul (Acts 21:28). One of these "warning stones" was found thirty years ago doing service as the headstone to a Moslem grave. An accidental discovery, but most important for illustrating history.

4. North of the Damascus gate and east of the main road a

<sup>4</sup>JOSEPHUS, *Wars*, V, v, 2.



large field is inclosed by a high and strong stone wall. Here is a beautiful church, an assembly hall, and other buildings belonging to the Dominican order. There is also a series of old rock-cut tombs, spacious and elegant, not inferior to the well-known tombs of the kings. Fifteen years ago the surface of the ground here was twenty feet higher than at present, the tombs were not known to exist, and the field formed part of an olive grove. The soil was poor and unproductive, the only income being the yield of the few old olive trees that still survived. Holes appeared now and then in the earth, and the owner at last determined to ascertain by digging what was beneath the surface. He soon came upon a vast khan, where hundreds of animals could have been sheltered. Shortly after this the land was sold, and the second owner carried on excavations in a small way. He found a church, besides signs of other buildings. Money failed, and there the matter rested. Finally the property passed into the hands of the Dominicans, and after some years the excavations were completed and the buildings which we now see were erected. The small church just mentioned belonged to the early Middle Ages. Beneath and all about it were the remains of an older and finer structure, which we now know to have been erected by the empress Eudocia (about A. D. 460) near the traditional site of the martyrdom of Stephen. The rock-cut tombs are those constructed by Eudocia, in which she herself was buried. Still lying about are sections of the massive columns which belonged to this church. Besides other objects of great interest, including other tombs, there were uncovered here three hundred square yards of the most beautiful mosaic flooring—beautiful in design, coloring, and workmanship. This section of a barren field, containing four to five acres, covered a vast amount of ancient relics of whose existence no one had ever dreamed. In the new church that has been erected here within the past three years only a few square yards of this mosaic have been preserved; the rest was sacrificed to “the exigencies of the modern structure.” In other words, ecclesiastical vandalism is just as ruthless and wicked as that of barbarian or Turk.

5. In describing the wall of circumvallation which Titus built

around Jerusalem to prevent the Jews from escaping, Josephus mentions "the monument of Herod."<sup>5</sup> There is no other mention of this in history. We know that it was on the west or southwest of the city. No remains of any kind exist which might give a clue to its situation. For many years I have been on the watch for any trace of what, could it be recovered, would be an object of special interest. Whenever any diggings have been made in that quarter, I have been on hand to see if by chance any stones or tombs should be brought to light which would help us in our search. The attempt to discover this monument has been altogether a futile one. The clue, however, was hit upon in the most unexpected manner. In the fine olive grove for which this particular region is noted some ledges of rock appear above the surface of the ground, and one winter, after a heavy and protracted rain, a peasant discovered a hole in the ground near one of these ledges. He went down into the hole and reported that he had found "a large stone box." Excavations were made, and a platform thirty by ninety feet uncovered; the supporting wall of this platform was formed of stones with smooth faces and joints so perfect that it was difficult to detect them, and near the platform were some large vaults designed for tombs. The doors between the rooms were massive blocks of stone shaped and fitted like mortise and tenon. The entire workmanship was of the highest order of excellence. At the outer entrance was a rolling stone, in perfect condition, six feet in diameter and eighteen inches thick, in itself one of the most interesting finds that have ever been made about Jerusalem. In the central chamber are two sarcophagi with pointed lids, on which is beautiful Jewish carving. The sarcophagi contained only dirt, dust, and bits of bone. They are noticeable as being very long and narrow; and from several measurements I am certain that a man of medium size could not possibly be laid in them. What is the conclusion? They were constructed for women who were tall and slight. These remains are on the line of the wall of circumvallation; they are about where the monument of Herod ought to be found; the earth above the platform

<sup>5</sup> JOSEPHUS, *Wars*, V, xii, 2.

and in the region gives evidence of having been thrown up in masses, suggesting that the Roman soldiers in their efforts to accomplish their purpose did not treat with any respect the monuments of dead Jews which came in their way. Here, we believe, we have the burial place of Mariamne, the lovely wife of Herod the Great, of whom he was very fond, and whom in a fit of jealousy he caused to be put to death. His passionate love for this woman, which after her death returned to him to the degree almost of madness, would naturally lead him to erect a costly "monument" to perpetuate her name.

I will now ask my companions to look out of this window. There, near the door of the Grand Hotel, is a marble column doing duty as a lamp post. On it is an inscription which tells us that it was the tombstone of Marcus Junius, an officer of the Tenth Legion, which was one of the four legions with Titus when, in A. D. 70, he captured the city. I was present when this monument was found, and instead of allowing it to be destroyed we set it up where it now stands. It is a genuine relic and takes us back to a period of awful carnage, bloodshed, and suffering in Jerusalem. This is the road by which this legion approached the city, this is the spot where it camped, this is the place of its second encampment after the city had been destroyed, and this legion was left here to do garrison duty. Here is the bathhouse which its soldiers built, these are tiles which its soldiers made and stamped with the legion's name. There, north of the city on the Damascus road, is Scopus, where Titus camped the first night after coming within sight of Jerusalem. Just along here was the road which Titus constructed so that the Fifth, Twelfth, and Fifteenth Legions could more easily advance to their final positions before the walls of the doomed city. Here stood the tower of Antonia, where Paul was safely guarded from the violence of the Jews, and whence he started on his night journey to Cæsarea — a triumphal departure, since he was accompanied by 470 Roman soldiers (Acts, chap. 23). Here stood the palace of Agrippa II., whence his sister Bernice, powerless to help, witnessed the shocking cruelties which Florus perpetrated upon her people. Here stood the palace of Herod the





JEREMIAH'S GROTTO: THE PROBABLE SITE OF CALVARY

Great ; here are the sites of the three famous castles which he built or restored on older foundations, one of which is still standing ; and here was his royal garden—curiously enough not occupied or built upon since his death. Here is the line of the second wall, outside of which Christ was crucified, and these great stones are sections of that wall. These curious flat discs with handles which we have just dug up were mirrors used by ladies of wealth and fashion, possibly as early as the time of Isaiah (Isa., chap. 3). These terra-cotta objects came from under the present south wall of the city ; they are of Jewish origin and date from several centuries before Christ. These specimens of iridescent glass from the ancient glass shops of Tyre and Sidon, marvelously beautiful, were objects of luxury during the prosperous periods of Jewish history. This pile of old coins from the soil beneath our feet belongs to many kings and different periods, and as historical monuments each, though no larger than an American cent, is as valuable as a Cleopatra's needle or a Pompey's pillar. These take us almost year by year through the period of the Maccabean and Jewish rulers ; through that of six Herods, including two Agrippas ; the period of the procurators whose money, issued during the life of our Lord, may have been handled by him ; the period of the Roman conquerors who loved to perpetuate their deeds and the humiliation of their enemies by stamping "Judæa Capta" upon their coins ; and through that of the later emperors whose "Ælia Capitolina" was an important center of the Roman world.

In our visit we could only glance at some of the discoveries that have been made within the past thirty to fifty years ; and who is so skeptical as to suppose that all the historic monuments and treasures buried in the débris under modern Jerusalem have been brought to light ? Some intelligent travelers, after visiting the traditional sites of the city, many of which carry on the surface the evidence of their own condemnation, have said to me in a tone of despair : "Is there *anything* really ancient and reliable in Jerusalem ?" But after a few facts, of which the ordinary guide knows nothing, have been laid before them, they have easily become convinced that there is here a vast number of places and objects of great antiquity and of the highest interest.

## A SUNDAY-SCHOOL RITUAL.

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THE suggestion that a Sunday school may properly have a ritual will be received by some minds with suspicion and alarm, as though it were proposed to bring the school into bondage to unedifying forms. Let the fearful reader remember that a ritual is in fact just an order of conducting public worship, whether voluntarily adopted or prescribed by authority. The familiar routine of "opening exercises"—transacted with slipshod negligence, or with seriousness and dignity—is the ritual of the school. Inquiry, therefore, concerning a ritual, on the proper method and order of these opening exercises, is always pertinent.

Nor is "A Sunday-School Ritual" at all a novel topic. The use which the superintendent shall make of the fifteen minutes he controls has been much debated in conventions and teachers' meetings. Publishers of lesson helps began long ago to furnish, together with the exposition of the lesson for teacher and pupil, an "opening service" for the guidance of the superintendent. Two denominational publishing houses at least supply little manuals containing a collection of "orders of worship" for Sunday schools; and similar "primary programs" may be found in print. It cannot be said that attention has not been given to the subject.

It does not appear, however, that the matter has received from our Sunday-school leaders in general the attention it deserves. The common neglect of many of the "orders" offered is not surprising, since they cannot always be conveniently carried out with no other aid than that of the Bible and the hymn-book in use. It must be said of them, too, that they are often somewhat elaborate and artificial in construction, and press too far the theory that unity of thought should control the



entire exercise. It does not seem desirable, for example, that the worship preceding a lesson on the parable of the Good Samaritan should persistently anticipate that theme in the selection of the Scriptures read and the hymns sung. And let the lesson be what it may, worship has given place to instruction, if the "order" calls upon the superintendent, after the singing of a hymn, to say, "The soul that sinneth, it shall die;" to which the associate superintendent shall respond, "For the wages of sin is death," and the pastor continue, "And not as it was by one that sinned, so is the gift." This collocation of texts carried still farther in the "order," quoted by librarians and Bible classes, is impressive, and in its place instructive. It is plainly out of its place, however, at the beginning of the session of the school. But it does not follow that the opening exercises must be conducted carelessly or perfunctorily, because this or the other ready-made "order" is impracticable or for any reason unsatisfactory. An opportunity to teach indirectly most important lessons concerning thankfulness, dependence upon God, reverence, the uses of Scripture as an aid to devotion, has been quite thrown away if the school arrives at the lesson of the day through an order of worship conducted in a helter-skelter and slovenly fashion. Let pastor and superintendent see to it that the school has its ritual, carefully thought out, sufficiently flexible, easy of execution, attractive and dignified. When a ritual has been prepared, and after deliberation adopted, let it be in fact as well as name the order for the regular sessions of the school; an order not to be arbitrarily set aside, and not to be seriously modified without plain justification. This accepted form of procedure will sometimes prove of great value in protecting the school from the vagaries and the ineptitudes of a well-meaning, but ill-instructed leader; and the most experienced superintendent will be grateful for its discipline and support.

No wisdom is adequate for the framing of a ritual which shall be always and everywhere fitting and acceptable. But the principles which should govern the framing of every such ritual are obvious enough, if only it is remembered that it is a ritual primarily for worship which is to be set forth, and not for the

entertainment of children who must be coaxed into attendance upon the school. That need does, indeed, sometimes exist. Recognize it frankly. Discard all ritual. Live from hand to mouth. Do from moment to moment what will hold the attention of your tumultuous assembly.

But when it is the case of a school properly so called, assembled for the study of the Bible, these principles must be held clearly in mind :

1. The worship of the Sunday school should be congregational. In the reading of the devotional Scripture selection the school should have an equal share with the leader. To every prayer the school should respond with an audible amen. The hymns chosen should be within the musical reach of the voices of young people. A prejudice still exists in some quarters against the responsive reading of Scripture in the worship either of the church or the school, as likely to offer encouragement to the merely formal and perfunctory use of the Bible. As a matter of fact, however, this method proves in practice admirably adapted to secure the attention of children and their participation in the service with intelligence and interest. It will be profitable in many cases to include in the order of congregational worship the recitation by the school of a psalm from a selection memorized for this purpose.

2. The worship of the Sunday school should be prevailingly objective. By its means attention should be continually turned to the great facts and fundamental truths of Christianity, rather than to the subjective experiences of Christian believers. Its prayers, in simple and unadorned language, should express the common need, thanksgiving, and faith. Doctrinal and hortatory hymns should be rarely, if ever, used in the Sunday school. In the devotional meetings of the church those "sacred songs" which utter the rapturous joy or the overwhelming contrition of more mature disciples must hold their place ; but sober consideration of the religious attainments of the members of our Sunday schools decides against the employment of them there. Would that sober consideration might oftener be given to this matter ! When we ask young people and children to sing the ardent,

mystical, heart-piercing words which are the necessary and inevitable expression of the ecstatic emotion of a religious revival, we are incurring the very grave charge of encouraging the use of unreal words. Nothing is gained by the kindling of religious emotion if sincerity and reverence be lost. Nor is a reverent exercise necessarily dull and sad. It may be glad in its spirit, while it is serious, and quite as interesting and uplifting, even to the minds of children, as though it were made "lively" by flippant words and a familiar manner.

3. The distinction should always be recognized in our Sunday-school ritual between worship and instruction. Praise and prayer in the Sunday school are not an "opening exercise," of significance only as an introduction to the lesson, but are an independent function of the school, having their own importance and their own claim to attention. Preparation for the conduct of the school when engaged in this duty should be as carefully and conscientiously made as preparation for the teaching of the lesson. The maintenance of this distinction between what is done as worship and what is done as instruction will make for simplicity, directness, and effectiveness. To worship, of course, belong the hymn, the devotional Scripture, read or recited, the prayer. To instruction belong the reading of the lesson from the desk, with or without comment, the review and application of the lesson from the desk, the class instruction, the singing which has for its end the making acquaintance with new music. It is true enough that worship often blends insensibly with instruction. We are learners while we offer praises, and we lift up our adorations while we study revealed truth; but a distinction nevertheless exists, and in general it can be recognized.

In the framing of a Sunday-school ritual, then, provision will be made for both worship and instruction. Most frequently the service of worship will have the first place in time. The following order omits all detail that can be readily supplied, and it is constructed without reference to a particular lesson theme.

#### I. THE SERVICE OF WORSHIP.

1. *A hymn.* Preferably of general praise, and never new to the school.



2. *Devotional Scripture.* Read responsively. (The division of the responsive reading between pastor, superintendent, boys, girls, whole school, is a device which loses all value when the novelty is lost.)

3. *The Gloria Patri.* All standing.

4. *Prayer.* Concluding with the Lord's Prayer.

5. *A hymn.*

The Scripture reading may properly be in two portions, from the Old Testament and the New, if time permits, divided by another hymn.

## II. THE SERVICE OF INSTRUCTION.

6. *Reading of the Scripture.* The lesson for the day, or a passage confirmatory and illustrative of it, with very brief comments.

7. *A sentence prayer.* For the blessing of God upon the work of teachers and pupils. Offered by the leader and repeated by the school. All standing.

8. *The lesson.*

9. *The lesson hymn.*

10. *Lesson review.* Or brief address on the lesson topic from the desk.

11. *Dismissal hymn and prayer.*

No provision is made in this order for notices, collections, distribution of library books. These things may be conveniently disposed of in most cases after No. 8. If time must be used in the drilling of the school in new hymns, let this exercise follow the lesson.

Should the reading of the Decalogue or the recitation of the Apostles' Creed be made a part of the Sunday-school ritual? In some schools they are used, and, it is thought, with profit. But they belong rather to the worship of the church.

It would be easy so to modify the ritual here offered as to put the service of instruction first. Sunday-school workers here and there are beginning to ask whether something would not be gained by that change.

## A LETTER TO A DISCOURAGED SUNDAY-SCHOOL TEACHER.

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By MYRA REYNOLDS,  
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THERE are some teachers, I suppose, who would do well to be discouraged. It would be a mark of grace and indicate progress. Such teachers, however, go lightly and smoothly on. Mentally and spiritually their equipment is too meager for any painful recognition on their part of the actual poverty of their teaching. By dint of prizes and picnics they keep things up to a tolerable average in the way of promptness and attendance, and by dint of lively discussions of athletics or dress maintain a certain amount of interested attention, and they are not concerned at the lack of results more profound and far-reaching. But you do not belong to that class. Discouragement is for you a real hindrance to effective work. Reckoning up one's failures is always a dismal kind of arithmetic, and for a person naturally self-depreciating is stultifying as well. The slough of despond may be wholesome for some people, but for you its air is malarial. As a permanent attitude toward one's work self-doubt means the loss of freedom, hope, enthusiasm, and it finally means defeat. Hence discouragement should be vigorously fought down. But how shall this be done?

One way is by reflecting on the true use of an ideal. Your description of a successful class as one each member of which accepts Christ as his leader and grows from week to week in a sympathetic understanding of the Bible, and in a more vital and discriminating application of Christian principles to life, is a representation of what a class might be if teacher, pupils, and conditions were themselves ideal and ideally related. Such a conception is a shining vision by which the teacher may be inspired and directed. But for everyday use we seem to need a kind of second-best, compromise ideal that saves us from despair by bringing results to the test, not of perfection, but of the possible under existing, hampering conditions. You cannot afford to bate a jot of your high ideal, but I wish you could learn to use it as Ernest did the Great Stone Face in Hawthorne's story. Then your ideal would be an influence permeating and molding your life and thought, but not a

footrule against which you anxiously measure brief stages of progress. Even an imperfect approach to your ideal should give you joy. In work that has to do with human character results are always fragmentary and seldom distinctly traceable. Christ was a great teacher. Paul was a great teacher. But the immediate result of their teaching must have been often most disheartening. If an ideal is a high one, it must inevitably be a distant one, and in that case failure to secure immediate results is not a legitimate ground for discouragement.

A second way of fighting down discouragement is by refusing to allow your mind to remain enveloped in a haze of difficulty, and by seeking out definite points of difficulty upon which there may be an intelligent concentration of effort. To see the exact point of failure is to go half way toward success.

For example, you say that your boys refuse to be interested in the regular lessons. Well, then, since you cannot change the nature of the boys, can you not teach these lessons from a point of view better suited to the needs of the boys? Or, better still, can you not arrange a series of lessons especially fitted to their stage of development? Boys of fifteen are usually interested in men whose lives have been marked by heroic and stirring adventure. Why not seek to enter the boy's mind by this obviously open door? Very lively and profitable discussion might grow out of a study of Peter, John, Matthew, Paul, Silas, Timothy, and others, trying to answer in each case just two questions: What qualities or deeds in this man's life were heroic? What ones fall short of heroism? A series of Old Testament characters would need much more cautious, though not less frank, study. To estimate a life in an age so unlike our own we must cultivate the historical imagination and reproduce the setting of that life. With that caution a series of Old Testament characters could be made stimulating and ethically and spiritually wholesome. But I should not confine my list to men of Bible times. Carey, Judson, John G. Paton, Father Damien are typical of a line of heroes that boys would find both fascinating and inspiring. Then we might add such men as Clarkson and Wilberforce and Shaftesbury, or such women as Elizabeth Fry and Clara Barton—indeed, the beautiful, long, inspiring list of men and women who have depended on God for strength and guidance, and who have put their lives at the service of their fellow-men. Such study could be enlivened in many ways. Outline maps, relief maps, pictures of men and places could be effectively used. Then special topics assigned to each boy for class reports on customs, climate, character of inhabitants, peculiar difficulties



to be surmounted, etc., in the places under discussion; or arguments on disputed points of character; or two-minute presentations of opinions in summary of a debatable question—these and the many other methods that experience and originality may suggest will be a help to securing alert attention and a sense of personal responsibility for the work. It would help to clearness of impression if note-books were kept in which were entered under each character his list of heroic qualities and deeds. After a time a kind of general description of a hero could be constructed as an ideal by which to test one's own life.

It would be well, too, now and then, to study people who are not heroes, and find the secret of failure. Such contrasting studies would be most illuminating. And somewhere late in the course such pictures as those of Tennyson's King Arthur and Wordsworth's Happy Warrior, or his Leech-Gatherer, and many others that would suggest themselves, might be profitably brought in. I suppose it might be said that in such teaching you are not holding strictly to the Bible for your material; but if the work is done with the right spirit and purpose, if the central idea is always to relate actual life and thought to the Christian conception of character, it cannot fail to be supremely religious. This, however, is but one suggestion. Many other schemes might be put into practical shape, the guiding thought always being the adaptation of the work to the boy.

But this work in the class, however valuable, is probably subordinate in value to the work that may be done out of the class. By a genuine friendship and comradeship with the boys a teacher can go far toward overcoming the most discouraging features of the problem before her. A class of boys fifteen years old should certainly have a kind of club or fraternity organization with elected officers who carry actual responsibility concerning class management. Every effort should be made to stimulate the feeling that the class is a unit, that the shame or honor of one member reflects on all. A just pride in the reputation of the class as generous, fair-minded, intelligent, should be cultivated. To attain this end the class should have some united interest aside from the Sunday session. Suppose they formed themselves into an Agassiz club. Suppose the teacher had a room—any sort of room not too fine or inaccessible—which should be the club- or reading-room of the class. There could be kept the books on heroes, reference-books, the Agassiz books and papers; there the boys could keep specimens of any sort; there could be the formal meetings of the

club for reports and plans; and there they could go informally for study or talk. The social life of the club could also center there. There the teacher could learn to know the boys on the genuine footing of real life. Out of the interests awakened here would come many other sorts of companionship; walks over the hills, tours of investigation, pleasant hours of reading together. Some such personal relation, close, sincere, varied in opportunity, gives the teacher insight into a boy's real thoughts and needs, and gives incalculable force to what she says on Sunday. Then, too, she might well associate herself with her class in some active benevolent or civic work. There is hardly a community in which boys could not do work that would be a real contribution toward securing better social conditions, and the kind of interest thus aroused would be invaluable for the boys themselves.

I am well aware that such work as is here outlined both in the class and out of it makes great demands upon the teacher. But the successful class belongs only to the teacher who puts herself into her work. High ideals are not attained without sacrifice. And a work so great as the right management of a class of boys at an important formative period of their lives is worth all the mind and heart and time one can devote to it.

# The International Sunday-School Lessons.<sup>1</sup>

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## I.

OCTOBER 1. JOY IN GOD'S HOUSE, PSALM 122:1-9.

1. *The book of Psalms.*—The devotional literature of the Old Testament is collected for the most part in the book of Psalms, though there are scattered fragments of a similar character in other books, especially the prophetic. Like the *Thorah*, the psalms are divided into five books, or sections, which probably mark the advancing work of collection into a body of hymns for use in the second temple. The questions of date and authorship are, perhaps, capable of less satisfactory solution in this than in any other portion of Hebrew literature, owing both to the brevity of individual compositions and the lack of historical reference. The latter fact is no doubt due in some measure to the general or congregational use made of the psalms, which tended to preserve only the portions which voiced the collective religious experiences of the community, and to lose those in which the individual at first expressed his particular joys or sorrows. The collection, as we have it, bears frequent witness to the early and wide belief that David was the chief representative of psalm composition in Israel, and was himself the author of many of the psalms. This belief, which voices itself in the editorial titles of nearly half the poems in our collection, is worthy of acceptance unless the language or ideas of a particular psalm mark it as later than David's time. The opinions of biblical scholars cover a wide range of view on this question, from a recognition of the Davidic authorship of many of the psalms which bear his name to a total denial of any Davidic element in the Psalter and the relegation of the entire collection to post-exilic days. It seems probable, however, that the general recognition of David as the common denominator of this type of composition rests upon a basis of fact, and

<sup>1</sup> The chief value of these studies will be found in a careful use of the questions which constitute the last division in each case. The other material is valuable only in so far as it is an aid to their use.



that at least a small group of the psalms may be attributed to him. The hymns of the collection, as a whole, owe their being less to the work of one great poet than to that widespread religious instinct which voiced itself in devotional utterances of this character in all sections of the nation and in many periods, though chiefly, no doubt, under the special stimulus of the services of the second temple. One collection of fifteen psalms (120-134) in the fourth book bears the name "Songs of Ascents," and seems to be a group of hymns used by pilgrims on the way to Jerusalem for the celebration of the great feasts. Some of these psalms reflect in a remarkable degree the feeling of joy experienced by those who saw the reviving life of Jerusalem after the exile, and came up with gladness to celebrate the sacred seasons.

2. *Standing at last in Zion.*—The psalm which constitutes the present study belongs to this group of fifteen, and is one of four bearing the inscription "to David." If these words reflect the ideas of the editors as to authorship, they seem to find correction in the language of the psalm itself. Its expressions presuppose a long history, in which Jerusalem as the capital and the seat of the Davidic dynasty has had the chief place. The situation seems to be that of a period after the city began to revive from the desolation of the exile, perhaps under the energetic leadership of Nehemiah. The speaker may be an exile in the East, who, unable to return with those who are departing, rejoices in the impulse which causes them to go, and speaks his love for the place of God's sanctuary. More probably, however, he has just entered the city with other worshipers, and pours out his soul in these inspiring words. To him the house of the Lord, the new temple just completed, is the center of attraction; and now that he can say, "Our feet are standing at last within thy gates, O Jerusalem," he observes that the city is builded, or rebuilt, compactly, and he reflects upon its ancient glory as the seat of royal power and judgment under the long line of Davidic kings. Then follows his prayer for continued peace and blessing upon the beloved city and sanctuary.

3. *Questions.*—(1) To what class of literature do the psalms belong? (2) How many divisions are there in the book of Psalms, and to what model do they thus conform? (3) What is the value of the titles in determining dates and authorship? (4) What may be said of David's relation to the Psalter? (5) What are the "Songs of Ascents"? Whither did the people "go up"? On what occasions? (6) What is the title of Ps. 122? (7) Does this agree with the contents of the psalm? (8) What appears to be the situation of the speaker?

(9) With what feelings did he receive the invitation to "go up" to the temple? (10) When was the second temple finished? (*cf.* Ezra 6: 14, 15; B. C. 516). (11) Which translation is preferable, "our feet are standing" or "have stood," in vs. 2? (either is possible). (12) In referring to its compactness, did the psalmist mean its smallness in the days after the exile, its limited area, as situated on the two tall hills, Zion and Moriah, or its closely built streets, as differing from the open country? (13) For what purposes had the tribes of Israel been accustomed to go up to Jerusalem? (14) Do the words "thrones of judgment" refer to the various places where justice was dispensed in Jerusalem, or to the memory of the long line of Davidic kings who acted as judges? (15) What elements enter into the prayer of the psalmist (vss. 6-9)? (16) Do the psalms have their chief value as a record of devotion from the past, or as a vehicle of similar devotion for us? (17) While there is interest attaching to a knowledge of the author and origin of a psalm, are these necessary to its helpful use in worship? (18) Would not the psalms repay a much more careful study and a much larger use as aids to the religious life?

## II.

### OCTOBER 8. HAMAN'S PLOT AGAINST THE JEWS, ESTHER 3: 1-II.

1. *The book of Esther.*—The reign of Xerxes I. (485-464 B. C.), who occupied the Persian throne as the successor of Darius I., in whose days the temple was finished, and as the predecessor of Artaxerxes I., the royal master of Nehemiah, forms the background of this book. This Xerxes (called Ahasuerus in the narrative) is best known as the king whose armies met defeat at Thermopylæ and Salamis, and whose vast expedition into Europe brought upon him such overwhelming disasters. The book of Esther takes its name from its heroine, a Jewish maiden whose beauty obtains for her the position of queen, and thus enables her to save her nation in a time of great peril. The historicity of the book, though defended by some biblical scholars, is questioned by others on the ground of grave improbabilities in some portions of the narrative, such as the absence of any evidence that Xerxes had any other queen than Amestris, who cannot be identified with either Vashti or Esther; and the fact that the queen of Persia was always chosen from one of six noble families, which would exclude any foreigner from the place. Many other considerations seem to show that, if the book has a basis of fact, other and imaginative elements have been added. But the gravest objections to the book have arisen

from its wholly secular tone, from the absence of ethical or spiritual qualities, and from its strong antipathy to gentiles and the vindictiveness of character which it attributes to Esther herself. However these elements may limit the value of the book as a means of religious culture, they certainly reflect fairly the attitude of a certain type of Judaism in the Greek period from which the book appears to date. It was evidently the author's purpose to account for the origin of the feast of Purim, and at the same time to express the patriotic sentiments of his day in a recital of a great national deliverance in which Jewish beauty and wisdom, under the divine blessing, which is implied rather than expressed, had coped successfully with seemingly overwhelming odds, and in connection with which two members of the race had been elevated to the highest positions in the empire of Persia. This intensely national feeling made the book exceedingly popular with the later Jews.

2. *Haman's wrath and plot.*—The custom of elevating favorites to positions of the greatest power is common with rulers of weak, passionate, and capricious nature such as Xerxes is known to have been. Haman is called the Agagite, which seems to connect him in the author's mind with the line of the Amalekite king, the ancient enemy of Saul, son of Kish the Benjaminite, of whom Mordecai was also a descendant. Why Mordecai the Jew refused the customary courtesy to the prime minister is not stated, nor does there seem to have been adequate reason save in Jewish pride. But ample as were the honors enjoyed by the favorite, the unbending disrespect of the Jew embittered all. Knowing, however, the race of the offender, Haman thought to dignify his vengeance by a universal slaughter of Mordecai's countrymen. For this purpose his diviners cast lots to ascertain what time during the coming months would be most propitious for the enterprise. Fortunately for the Jews no lucky day was found in the calendar until the end of the year, which gave eleven months for preparation on the part of the intended victims. When the day had been settled upon, the favorite went to the king with his plan, and so great was his influence, or so slight the interest of the king in his subjects, that the request of Haman for the royal sanction upon the massacre was instantly granted, and his offer of a princely sum to be paid for the favor was considerably declined. Thus the prospects of the Jewish people were black, indeed.

3. *Questions.*—(1) In whose reign are the events of the book of Esther laid? (2) With which section of the Jewish people does this



book deal, those who had returned to Judah, or those who remained in the East? (3) What chronological relation do these events sustain to the building of the temple (completed in B. C. 516), and the expedition of Nehemiah (B. C. 445)? (4) Who were Esther and Mordecai? (5) What events brought Esther to the position of queen? (6) What office did Mordecai hold, and what service had he rendered the king (Esth. 2:21-23)? (7) On whom did the king bestow the place of favorite and prime minister? Of what race was Haman? How was he honored by the court? (8) What was Mordecai's attitude toward him? Why? Who remonstrated with him? (9) Who told Haman? How was he affected? (10) How did Haman plan to accomplish his revenge? (11) Who cast lots for him? For what purpose? What was the nearest favorable day? In what respect was this providential? (12) With what request did Haman go to the king? What reasons did he urge for the slaughter of the Jews? What sum did he offer to pay? (13) How did the king receive the request? What sign of favor did he confer? Did he receive the silver? (14) How does Haman's career illustrate the sudden prosperity of unworthy men? (15) Is it a deep or a shallow nature that is irritated by a slight cause (vs. 5)? (16) What sort of a nature credits so false a report regarding others (vs. 10)? (17) When innocent people become the victims of malice or slander, is there any hope or comfort for them? Where? (18) What sins resulted from Haman's vanity and pride? Do these qualities always issue in sin?

### III.

OCTOBER 15. ESTHER'S PLEADING, ESTHER 8:3-8, 15-17.

1. *The downfall of Haman.*—After obtaining the king's sanction to his plot for the destruction of the Jews at the end of the year, Haman sent from Shushan (Susa), the capital, instructions to the provincial governors for the execution of the sentence. In this emergency Mordecai conveyed to the queen news of the impending disaster, and besought her to see the king at once and secure deliverance for her people, closing his entreaty with the words, "Who knoweth whether thou art not come to the kingdom for such a time as this?" (Esth. 4:14). The queen staked all upon her favorable reception by the king, and, securing his interest, she invited him and Haman to a banquet, at which she repeated the invitation for the following day, much to the gratification of the favorite. Meantime, during a sleepless night, the king learned of Mordecai's former services, and resolved to reward him,

which he did by ordering Haman, who had come to secure the royal consent to hang Mordecai, to escort him in state through the capital. Smarting under this mortification, Haman was conducted to Esther's second banquet, only to meet his fate in her denunciation, and later on the same day he was hung on the gallows prepared by him for Mordecai, who was now elevated to his place.

2. *The deliverance of the Jews.*—The chief enemy of her race was dead, but it still remained for Esther to undo the evil work which he had set on foot against the Jews. On her appearance before the king for this purpose she was received graciously, and presented her request that the decree should be reversed. The king replied, however, that this was impossible, as even he had no power to change an edict. But he gave to her and Mordecai, who seems to have accompanied her, the power to take any measures which they could devise to meet the emergency. The indolent monarch had no plans to suggest, but they could freely use his power, he told them, to protect the Jews. Mordecai needed no further instruction, but instantly sent forth in the king's name an edict giving the Jews the right of self-defense. The popular favor in which Mordecai and his people were held is emphasized in the effect of the edicts upon the capital. The former had been received with silence and apprehension; the present was greeted with shouts of public approval. To the Jews themselves it was as life from the dead, and its proclamation was the occasion for feastings, while many Persians accepted the Jewish religion as a result of these impressive events. If there is a strong element of vindictiveness in Esther's satisfaction over the great numbers of Persians slain by her people in their defense, in her request that a second day be granted for a similar slaughter, and that the bodies of the ten sons of Haman be hung up for a spectacle, it must be recalled that she represents here the Jewish feeling of hatred to other nations which was characteristic of at least a section of the people in the Greek period. Whether historical romance or veritable history, the book of Esther throws light upon an obscure period of Jewish life, and points the significant lessons of the danger of pride, the self-forgetting courage of devotion, and the mysterious methods of Providence, by which the lowly are often exalted to high station and the mighty pulled down from their seats.

3. *Questions.*—(1) When Haman's plot was arranged, what Jew learned of it and became the guardian of his people's interests? (2) How did he convey to Esther the alarming news? (3) What did he

request her to do? (4) What splendid qualities did Esther display in her effort to save her people? What dangers did she encounter? What applications of Esther's conduct may be made to modern Christian life? (5) Recount the progress of Haman's downfall. (6) What was Mordecai's singular fortune? (7) How does the story of Haman illustrate the statement that "the evil that men do lives after them"? (8) How did Esther and Mordecai endeavor to undo this evil? (9) Could the king suggest a plan? To what, however, did he consent? (10) Who devised a remedy? What was it? (11) Where and by what means was the second edict sent forth? (12) How was the news received in the capital? Was this owing to Mordecai's power, or to the high esteem in which the Jews were held? (13) How did many still further show their reverence for Judaism? (14) What are the leading features in the character of Esther? Of Mordecai? Of Haman? Of the king? (15) What value has the book of Esther as compared with other books of the Old Testament?

## IV.

## OCTOBER 22. EZRA'S JOURNEY TO JERUSALEM, EZRA 8:21-32.

1. *The work of Ezra*.—The books of Ezra and Nehemiah, which are in reality one and form the continuation of 2 Chronicles, evidently by the same author, give, in very fragmentary form, some of the leading facts in the lives of the two men by whose names they are called. Even a casual reading of these books shows that the materials were gathered from various sources, among which were the personal memoirs of Ezra and Nehemiah, written in the first person (*cf.* the sections, Ezra 7:27-9:15; Neh. 1:1-7:73a; 12:27-43, and 13:4-31). That the sections were put into their present order without precise knowledge on the part of the compiler as to the succession of events seems clear. No entirely satisfactory scheme for the arrangement of the material has been proposed. It is even uncertain whether Ezra's mission to Jerusalem preceded or followed that of Nehemiah. The former has been the prevailing view, in accordance with the order of the narratives, but there are strong reasons for believing that Nehemiah arrived first, and prepared the way for the later reformation under Ezra, whose work is to be dated in the reign of Artaxerxes II. (B. C. 404-358), rather than in that of Artaxerxes I. (B. C. 464-424).<sup>2</sup> Ezra

<sup>2</sup> The arguments for this view, together with the recent literature upon the subject, will be found in KENT's *History of the Jewish People*, pp. 195 ff.



represented that large and influential section of the nation which still remained in Babylonia, but was more or less interested in the revival of Jerusalem and the worship at the sanctuary. Especially was it a matter of concern to those who regarded the law as essential to the welfare of the restored state. That law, already in force in Jerusalem in the simpler forms which had prevailed before the exile, had now assumed a much more elaborate character through the labors of priests and scribes in Babylon. This law it was, therefore, which Ezra brought (Ezra 7:14, 25), with the purpose of reforming the community in compliance with its demands.

2. *The journey to Jerusalem.*—There is first given the genealogy of Ezra, and the statement that he was “a ready scribe in the law of Moses,” together with a brief report of his journey (Ezra 7:1-10). Then in more detail the events of the preparation and pilgrimage are recorded. An Aramaic copy of the letter of the king giving permission to Ezra to undertake the task, and providing him with resources therefor (7:11-28), is followed by the list of those who were the companions of this journey (8:1-14). Upon gathering his company at the river Ahava, Ezra discovered that there were no Levites with them; and as they were essential to the new order which he proposed to introduce, successful efforts were made to secure some of this class (8:15-20). All now being in readiness, a fast was proclaimed to secure the divine protection and guidance, inasmuch as a request for military protection would seem inconsistent with the assertions of the power and favor of God which they had made to the king. The expedition carried large and valuable gifts to the temple and the poor community at Jerusalem, and Ezra appointed twelve priests to have charge of these treasures and be responsible for their safe delivery. After remaining at the river Ahava for some twelve days (8:31; cf. 7:9), the band departed for Jerusalem, and four months later they reached their destination without accident or loss from robbers, in spite of the splendid presents they carried, which were delivered to the temple treasurers three days later.

3. *Questions.*—(1) Of what materials are the books of Ezra and Nehemiah composed? (2) What may be said regarding the chronological arrangement of these materials? (3) Which of the two leaders appears to have come to Jerusalem first? (4) What motives prompted Ezra to organize his expedition? (5) What did he believe the community in Jerusalem most needed? (6) What did he bring with him? (7) For what did the king's letter provide? (8) What was the feeling

of Ezra when he secured this letter? (see 7:27, 28). (9) How many people accompanied Ezra? (see the list in 8:1-14). (10) What class was lacking, and how was it supplied? (see 8:15-20). (11) At what river did the company gather? (12) What did they hold there? Was fasting an element of the earlier or of the later Judaism? (13) What danger were they to encounter? What protection might they have had? Why did they not ask it? (14) Was the success of the journey the proof that God was favorable to them, or was there some other sign? (15) What treasures did they carry? Who gave them? For what were they sent? Into whose hands did Ezra consign them? (16) Does the word "holy" in vs. 28 denote an ethical or ceremonial quality? (17) In how long a time and at what season of the year was the journey made? (18) What is meant by the hand of God being upon them? From what dangers were they delivered? (19) How long were they in Jerusalem before their gifts were delivered at the temple? (20) In what respects does the journey of these pilgrims resemble that of the Pilgrim Fathers? In what does it resemble the journeys of missionaries to needy regions of the earth?

## V.

## OCTOBER 29. PSALMS OF DELIVERANCE, PSALMS 85, 126.

1. *God the source of blessing.*—The first study of the month deals in a general way with the Psalms, and reference may be made at this point to its statements. The eighty-fifth psalm is credited to the sons of Korah, one of the guilds of temple singers; this may mean no more than that it was found in the collection made by or for this group of men. The first section of the psalm (vss. 1-3) refers, apparently, to the return from exile as an event of the past. This return was itself the proof of the divine favor to the land and the people, including the pardon of their sin (*cf.* Isa. 40:1, 2). The sufferings of the past were regarded as the evidence of divine wrath; the present blessing of restoration indicates the change of God's attitude. Thus alone perhaps could the Hebrew mind explain the mysteries of human experience. The second section of the psalm reflects a situation apparently quite different. The deliverance of the past seems forgotten in the disasters of the present. Perhaps the days of Nehemiah best serve as a background for these words; and in this situation both sections would express the thought of the period (Neh. 2:13.) The poverty-stricken condition of the city seems a token of the continued disfavor of God.

The dismantled walls remind the beholders that Jehovah has not ceased from his anger. After a prayer for the bestowal of the divine blessing, the psalmist pauses for God's reply, which he feels sure will be favorable; only, the people must forsake their sins. He is not far away, and there is no reason why the land should not rejoice in his presence, if his people will be obedient. Mercy, truth, righteousness, and peace, the four cardinal virtues, conspire to bless; heaven and earth bring forth their gifts upon the faithful. From Jehovah and the land which is his possession shall abundance come for his people, for righteousness goes before him like a path-maker.

2. *Great things done by Jehovah.*—Psalm 126 is one of the "Songs of Ascents," and belongs evidently to the post-exilic period, though it speaks out of a situation in which the hopes of restoration have been but partially realized. The joy of the return, the glad surprise brought by those political changes which made it possible, is first described. It was like a dream. Songs alone could express the satisfaction of the hour, and even the heathen were astonished at the wonders God wrought in Israel's behalf. Indeed, God had done great things for them; but more remained to be done. Only a few had yet come back, or perhaps some fresh disaster had already scattered the small remnant of the nation in Judah. What is needed is the restoration of the flood-tide of prosperity, like the spring freshets of the South. The end of the present trouble is surely to be blessing. Though they seem to be sowing in tears the seed of the new nation, they are confident of a joyful harvest, and the reaping time shall prove the divine blessing on the sowing.

3. *Questions.*—(1) Is any event of the nation's history more likely to have produced psalms than the return from exile? (2) Of what attitude on the part of God did the return seem a proof (Ps. 85 : 2)? (3) In what sense may God be said to be angry? (4) If the restoration had taken place (vss. 1-3), why should there be further cause for trouble? (5) Why did the divine displeasure seem endless to the struggling community in Jerusalem? (6) In whom is the real source of rejoicing (vs. 6)? (7) For what will the psalmist wait (vs. 8)? (8) What is necessary on the part of the people? (9) How does the remainder of the psalm emphasize the abundant sources of power and blessing ever at the disposal of the faithful? (10) What is meant by "turned the captivity of Zion" (Ps. 126 : 1)? (11) How were the people affected by this experience? (12) Does this indicate that the people did not expect any deliverance, or that its process was specially



marvelous? (13) How did they express their joy? (14) What did the heathen say? (15) Was this true? (16) What yet remained, however, to be done? (17) Why were their present experiences like sowing in tears? (18) What is usually the value of suffering; a correction of the past, or a preparation for the future? (19) Is any great enterprise accomplished with one effort? (20) What is the lesson of the psalms as to dependence upon God?



JOHN THE BAPTIST—TITIAN

## Exegetical Notes.

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**James 1 : 25.**—A man looks at a mirror to observe and remedy defects in his personal appearance. God's law is likewise meant to show a man what he is; hence the comparison in vss. 23, 24. *Παρακύψας* implies taking pains (stooping down) to look in (*cf.* John 20 : 5). "Law of liberty" is the "implanted word" of vs. 21, the law written in the heart, and so performed as by a second nature, not by compulsion. *Παραμείνας* = "continuous *looking*," watching ever for the Spirit's voice in the heart. "Blessed (*i. e.*, happy, *μακάριος*) in his doing," not in the future reward, not in the satisfaction of accomplished duty, but in the very act itself.

Sermon subject: The purpose of law, outward or inward, to convict of sin as the first step to the happiness of progressive sanctification.

**James 3 : 1, 2.**—A. V. is singularly obscure; R. V. is clearer. The connection of thought may thus be shown: "Let not many of you become [set yourselves up as] teachers, my brethren; for you know that we [teachers] shall receive [from God] a heavier sentence [if we offend; because we have made ourselves responsible for others' souls as well as our own]. For in many things we stumble, all of us [teachers and taught. But teachers are most liable to stumble; for] the man who does not stumble in word [*e. g.*, in teaching] can control himself in everything, and is perfect."

Sermon subject: The effect of our words upon others; what serious harm we may do, and how hard it is to avoid doing it.

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**Matt. 22 : 37; 10 : 37.**—God loves the world with an infinite love. He asks the world to love him whole-heartedly, unreservedly in return. His is love divine, all love excelling. He asks that our love to him and his may excel all other loves. He represents his kingdom as the one thing to be desired and altogether lovely. He asks us to love that kingdom with our whole heart and soul and mind and strength. He desires no half-hearted discipleship. He despises a double-minded

or two-souled man. He refuses all divided service. He accepts only the supreme throne in the affections, the highest place in the human heart, the whole man's loyalty and devotion and love. He will have no other gods before him. He will occupy no subordinate position. He is God over all and must be God alone. The true disciple will cherish the love of kindred as the highest and holiest of this earth's ties; but he will subordinate that love always to the duties enjoined by the soul's King, and to the plain and unmistakable demands of the kingdom.

Sermon topics: The great commandment. The supreme demand. Whole-hearted discipleship. The relation of the good to the best.

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**John 16 : 12.**—This verse has been made the basis of some far-reaching misinterpretations of the teaching of Jesus. The Lord had *many things* to say to his disciples, but they were not, at that time, able to *bear* them, *i. e.*, to understand them. It is often assumed that these *πολλά* are new doctrines. This is exegetically impossible, for the following reasons: (1) Jesus claimed to give a complete gospel, one which could not be supplemented; (2) he taught that the work of the Spirit was to unfold and apply his revelation.

Under the first head the following points are to be noticed: (a) In John 15 : 15 Jesus said: "*All* things which I heard from the Father I made known unto you." (b) In John 17 : 4 he speaks of having *finished* the work which God gave him to do, which may be described, in general, as the work of giving life to the world. (c) In John 17 : 6 Jesus said: "I made known thy name to the men whom thou gavest me." Here is the claim that he had completely revealed the character and will of God.

Under the second head the following points are to be noticed: (a) In John 14 : 16-20 the one specific truth which the disciples are to understand under the tuition of the Spirit is this, that Jesus is in the Father, the disciples in Jesus, and Jesus in them. But this is not a *new* truth. What Jesus promises is a fuller understanding of what they already knew in part. (b) In John 14 : 26 the sphere of the Spirit's activity is the *name* of Jesus, and his work is to remind the disciples of what Jesus had said. There is here no indication that he will make known new doctrines. (c) In John 16 : 8-11 we have a general program



of the Spirit's work with reference to the world; and the passage contains no suggestion of new doctrines. His work is with the historical material furnished in the life of Jesus. (*d*) In John 16: 14 Jesus says of the Spirit: "He shall glorify me, for he shall take of mine and declare it unto you." Here again there is no suggestion that the Spirit will reveal new doctrines, which Jesus had not taught. The Spirit, on the contrary, is to take the revelation of Jesus and declare it unto the disciples, *i. e.*, unfold it and apply it to the needs of life. \*

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**John 21: 15-17.**—"Simon, son of John, lovest thou me more than these?" In this question and its repetition three chief difficulties appear: (1) Who, or what, is referred to in the comparison "than these"? (2) Jesus in putting the question the first and second times uses the verb *ἀγαπάω*, but the third time the verb *φιλέω*, the verb which Peter has used each time. Does Jesus begin his inquiry upon a higher level, and then at length descend to Peter's lower level? (3) What reason has Jesus for so strenuously catechizing Peter concerning love?

As respects the first difficulty: In the Greek expression "than these" lies a real ambiguity. The question may mean: "Lovest thou me more than thou lovest these things, the fishing gear and the business?" or, "Lovest thou me more than thou lovest these men, thy companions, the six disciples?" or, "Lovest thou me more than these others love me?" Often this last meaning is preferred because of Peter's assertion, just before the denial, that, though others might forsake Jesus, yet he would not (*cf.* John 13: 37; Mark 14: 29). Yet, if Peter's statement in vs. 3, "I go a-fishing," be understood as indicating a return to his former occupation, then the nearest suggestion of the context brings business into comparison with the duties and opportunities of the apostleship, and the question means: "Peter, do you love me and my work supremely, or will you lapse back to fishing as an occupation? Which has won your heart, Peter, fishing for men or fishing for fish?"

As respects the second difficulty: In classic Greek a distinction is observed between the meaning of *ἀγαπάω* and that of *φιλέω*. That this distinction prevails in the Septuagint and New Testament Greek all will not allow. The seventeenth verse seems to indicate that the writer makes no distinction in meaning, for he writes, Jesus "saith unto him the *third* time . . . *φιλέῖς με*;" when, indeed, this is but the first time

Jesus has used the verb *φιλεῖς*. And the writer adds: "Peter was grieved because he saith unto him the *third* time, *φιλεῖς με*;" when, again, Jesus had said it but once. The context, therefore, seems to ignore the classic distinction; and the three questions become really one, thrice repeated.

Finally, why is Jesus so closely questioning Peter? It would seem as though he were searching into the apostle's inner convictions concerning the apostleship. "Peter, when I go, will you lapse into the old life; will you fish and fish and fish? Will you secularize your life, or will you continue in the ministry to which I have called you? Pentecost is before; will you be ready for it and for the bishopric, or will you be a-fishing?"

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**Judges 6: 14.**—"Go in this thy might." In the original the demonstrative "this" is used without the article, which the pronoun regularly takes when used as an attributive with a definite noun. Standing alone, almost as an adverb, its demonstrative force is strongly emphasized. It imparts to the written phrase the same vividness which a gesture would lend to the spoken utterance. "This" might of Gideon's is that which was exhibited by him as the angel talked with him.

With physical power he was vigorously beating out the wheat. With mental power he was doing it in a wine-press to conceal it from the Philistines, finely adapting himself to circumstances. With ready knowledge he easily alludes to his people's history, ancient and modern. With moral vigor he both questions the reason of Jehovah's abandonment and, at the same time, even in the phrasing of his complaint, testifies his faith in God's power to aid. This equipment of might was sufficient, when supplemented by divine aid, for the new responsibility laid upon him.

A man's present ability, applied in the service of God, is the measure of his duty; the maximum beyond which no demand is made, the minimum below which none may rightly fall.

OWEN H. GATES.

**Psalms 11: 3.**—The argument of despair. "For the foundations are destroyed; what hath the righteous wrought?" (R. V., margin). These are not the words of faith. Faith whispers: "In the Lord put

I my trust" (vs. 1*a*). But despair reasons thus: "Flee as a bird to your mountain;" for (*a*) "the wicked are bending the bow;" (*b*) "they make ready their arrow upon the string, that they may shoot in darkness at the upright in heart;" (*c*) "besides, when the foundations of the state have been shattered, what have the efforts of the righteous availed? Surely, all is vain!" (vss. 1*b*-3). To which faith triumphantly replies: "The Lord is in his holy temple; the Lord trieth the righteous" (vss. 4, 5).

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## The Council of Seventy.

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The full program of summer school work of the American Institute, as announced in the June number of the BIBLICAL WORLD, namely, Lake Madison, N. D.; Pertle Springs, Mo.; Winfield, Kan.; Delavan, Wis.; Bay View, Mich.; Chautauqua, N. Y.; Monteagle, Tenn.; the University of Chicago, Chicago; Ocean Park, Me., and the Maine Ministers' Institute, Lewiston, Me., was carried out as announced, with one exception. For unavoidable reasons the engagement at Monteagle was canceled, and the work there was carried on by local talent. Another school, at the Monona Lake Assembly, Madison, Wis., was added after the announcement referred to above was made, Professor Shailer Mathews having the work in charge. The number in attendance at these various schools is estimated at about 1,200. It should be remembered that in several schools regular classes were conducted, while at only a few places the public lecture plan was followed. At all these schools, and at forty Chautauqua assemblies, literature concerning the non-resident work of the Institute was distributed, and names from these sources are coming in.

Arrangements are already being made for courses of lectures during the winter under members of the Council. It is too early to make detailed announcement of these. Courses have been arranged at Oak Park, Ill.; Austin, Ill.; Milwaukee, Wis., and at centers in Chicago. Dr. H. L. Willett will conduct several of these courses.

A larger interest than usual is being manifested in the work of organizing clubs for Bible study. Many ministers are waking up to its value in providing an intelligent nucleus of leaders in the congregation, and young people's societies are also becoming more thoroughly interested. Letters such as the following are common:

Your letter of the 23d asking about the prospect of our Bible Club is at hand. I would say in reply that we hope to have this year a club of *one hundred members*. We have not done much work yet, but we expect to after the first of September.

For the purpose of working up the club, if you are willing, I should like the following: . . . . This may seem a large number to ask for, but I expect to use every one of them judiciously. I shall devote a day or two and make a personal canvass to secure members. Many of the members who took the course last year informed me that it has been a revelation to them.

The Council hopes in 1899-1900 to see the usual yearly enrollment of 5,000 largely increased.

## Work and Workers.

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THE TWELFTH International Congress of Orientalists will convene at Rome on October 12. Count Angelo de Gubernatis is president. The program is an elaborate one, in which the Bible figures prominently. It is not an uncommon thing that important new discoveries and hypotheses are first made public in connection with this meeting. So that reports of its sessions may be awaited with some interest.

THE house of Mohr, in Freiburg and Leipzig, announces the appearance of a new *Kurzes Bibelwörterbuch*, edited by Professor Guthe, of Leipzig. His collaborators are Beer, of Halle; Holtzmann, of Strassburg; Kautzsch, of Halle; Siegfried, of Jena; Socin, of Leipzig; Wiedemann, of Bonn, and Zimmern, of Leipzig, all university men. The names of publisher, editor, and contributors indicate the critical and scholarly character of the work. This new Bible dictionary will be richly illustrated.

THE MACMILLAN CO. announces for publication this fall the following works which relate to the Bible: the first volume of the Cheyne *Encyclopedia Biblica*, which was promised just a year ago, and for which we all have been somewhat impatiently waiting; the third volume of Professor J. F. McCurdy's *History, Prophecy and the Monuments*, which after four years' time completes an extensive and a useful contribution to Old Testament knowledge; a third book by Professor George H. Gilbert, following his *Student's Lives of Jesus and Paul*, entitled *The Revelation of Jesus*; and two volumes, the first to appear in the "New Testament Handbook" series, by Professor Shailer Mathews on *The History of New Testament Times in Palestine*, and by Professor Marvin R. Vincent on *The History of New Testament Textual Criticism*.

THE CONCLUDING volume of Professor Clermont-Ganneau's *Archæological Researches in Jerusalem and its Neighborhood* is in the press, and will be published soon by the Palestine Exploration Fund. The important volume by Dr. F. J. Bliss on *Excavations at Jerusalem 1894-7*, is now ready, as is also Dr. Post's *Flora of Syria, Palestine,*

*and Sinai.* Our readers will recall that the publications of the Fund can be had of the American secretary, Professor T. F. Wright, Cambridge, Mass. The July number of the *Quarterly Statement* contains, among other interesting matters, an extended report of the excavations made this spring at Tell Zakariya, and those now being carried on at Tell-es-Sâfi. Some account of these researches will be given in our next issue. We note also the elaborate paper of Sir Charles Warren on "The Ancient Standards of Measure in the East," a difficult subject, on which there is great uncertainty and difference of opinion; General Warren has done much toward clearing up the matter.

ONE of the most valuable journals for the scientific and literary student, including the theologian and Bible student, is the *Beilage* of the Munich *Allgemeine Zeitung*. It contains discussions of all the leading problems of general interest to cultured readers from the pen of university men and other specialists, together with book reviews, extensive notes, especially on archæological subjects, etc. New finds and discoveries, as a rule, are reported first through the columns of the *Beilage*. This scientific supplement to the oldest and best among the high-class journals of Germany has hitherto not been so well known among non-Germans as it should have been, because the publishers refused to accept separate subscriptions for the *Beilage*. This can now be done, and 20 marks per year has been set as the subscription price. The most feasible way is to secure the paper in weekly pamphlet form, twenty-four folio pages. In late numbers perhaps the most interesting article for Bible students is a detailed discussion of the Madaba mosaic map of Palestine by Schulten, in Heft 7. The great majority of the articles and discussions are of as great interest to non-Germans as they are to Germans, and scientific thoroughness and completeness are characteristic of the bulk of these papers.

IN THE DEATH of Carl von Weizsäcker, D.D., professor of church history in the university of Tübingen, we lose one of the greatest New Testament scholars of this century. He succeeded F. C. Baur in the Tübingen chair, and his most important work was in the same field as Baur's, the early history of the Christian church. This work was translated into English a few years ago, from the second revised German edition, by Mr. James Millar, and published in this country by Messrs. G. P. Putnam's Sons (New York, 1894-5; 2 vols.). Professor Weizsäcker's conception of the events, ideas, and literature of the apostolic age, while in some respects extreme in its departure from the



traditional view, has commanded the attention of all careful New Testament scholars; and his *Apostolic Age of the Christian Church* ranks among the few great works which aim to interpret, on strictly historical lines, the primitive era of Christianity. Another book by Dr. Weizsäcker which has had a long and large influence upon thought of the Bible is his translation of the New Testament into German, of which the eighth edition was published last year. His death, at the age of seventy-seven, closed an unusually long life of service to the cause of religion, and one which has contributed in an exceptional degree to the historical study and the better understanding of the Bible.

THE chief organ for popularizing the results of advanced theological and biblical thought in Germany is the *Christliche Welt*, of Leipzig, a weekly journal most skilfully edited by Pastor Rade, formerly in charge of one of the main churches in Frankfort. The *Welt* includes among its contributors many of the university professors of the fatherland, and demonstrates just exactly how the liberal trend and tendency in theological thought appear when presented to the church at large and when brought to bear on the problems and perplexities of the hour. One strong feature of the *Welt* is its steady consideration of theological thought in non-German lands, notably England and America. It is one of the most interesting church papers published anywhere. In the homiletical line this program of bringing the new views of the Bible and biblical things to the attention of Christianity at large is carried out best probably in several collections of sermons published by Curt Stage, of St. Paul's Church in Berlin. These are sermons on the old gospel and epistolary lessons of the church year, each sermon by a different man. Among the preachers are not a few theological professors. The more representative of the two volumes is that on the gospels, entitled *Wahrheit und Friede*, published by Schwetschke & Son, of Braunschweig. In popular works intended for the general public the results of advanced biblical research are frequently utilized. Thus, for example, in the exceedingly popular *Weltgeschichte* of Jäger the presentation of the history of Israel is substantially along the lines pointed out by current criticism. In fact, the pedagogical question as to how far these results are to be made use of in schools and public journals in general has become a burning question in Germany in recent months, and the general opinion among the friends of this type of thought is evidently in favor of popularizing it as much as possible.

PROFESSOR A. B. BRUCE, D.D., whose death could be only mentioned in the last issue of the BIBLICAL WORLD (p. 150), died in Glasgow on August 7 last. His life had been in danger for some weeks, and when death came it produced, not surprise to those who knew of his condition, but an immeasurable sense of loss. Born in 1831, he was in his sixty-ninth year; and while he was still capable of strenuous labors in his field, his work continuing up to the time of his sickness, he had already accomplished a work which in amount and character has hardly been surpassed by any biblical scholar of our time. The whole English speaking world is indebted to him in a peculiar degree for restoring to them the Christianity of Christ. No single writer on popular religion has exerted so wide and true an influence in England and America as Professor Bruce. His *Training of the Twelve* (1871), his *Kingdom of God* (1889), and his *Apologetics* (1892), not to mention his many other valuable books, have found their way into the libraries—rather, into the hearts, minds, and lives—of countless thousands. It is probable that no other scholar of this generation has so won the popular confidence, or so drawn to himself the love of his readers everywhere.

Professor Bruce was educated at Edinburgh, and entered the ministry in 1859, first at Cardross for ten years, and then at Broughty-Ferry. In the year 1875 he was appointed to the chair of apologetics and New Testament exegesis in the Free Church College, Glasgow, which office he still held at the time of his death. We shall publish in a future number of the BIBLICAL WORLD a more extended account of his work, with an appreciative estimate of his character, scholarship, and influence, and a picture of Dr. Bruce as he appeared to those whose privilege it was to know him in these later years. Students who were in attendance at the University of Chicago during the summer quarter of 1895 will vividly recall the appearance, the personality, and the teaching of Professor Bruce as he then made himself known to us. We share the sorrow and the loss which his own country feels so deeply.

## Book Reviews.

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**A Dictionary of the Bible**, with many new and original Maps and Plans, and amply illustrated. By JOHN D. DAVIS, Ph.D., D.D., Professor of Semitic Philology and Old Testament History in the Theological Seminary at Princeton, New Jersey. Philadelphia : The Westminster Press, 1898. Pp. viii + 802. \$2.00, *net*.

A Bible dictionary, however useful in its place, is not one which lends itself to picturesque description or is likely to arouse any large interest as a subject for review. Yet this Bible dictionary has some very significant features about it. It is in one volume, being intended, therefore, to appeal to a very large number of Bible students, and its price brings it within their means. It has been prepared practically by the one man whose name appears upon the title-page. In this day of specialization in biblical study, to write a Bible dictionary one's self is a rather daring feat.

The book appears, as is evident from its authorship, under the auspices of the Princeton school, and amply illustrates its source. It is a strategic move on the part of this school to provide this book, which preaches with unhesitating certainty its biblical views. In this popular form they will have wide circulation among the rank and file of Bible students. It is to be hoped that those who hold other opinions concerning biblical subjects, and hold them with equal positiveness, will profit by this example and popularize the newer views in a way similar to that so admirably undertaken for the traditional position by Professor Davis.

A few general remarks only, with some examples, will be offered in this review concerning the Old Testament portion of the dictionary.

1. There is no lack of erudition, and every evidence of enormous diligence given to the preparation of this book. The author has not conceived his task to be simply the condensation of articles contained in more elaborate dictionaries. He has evidently digested and organized his material. He is well acquainted with the results of recent



archæological investigation, quotes the recently discovered Israel tablet, and presents Hommel's minæan theory of the alphabet. He has prepared and presented at great length an elaborate chronological scheme, having made a special study of Old Testament chronology. Many articles, such as those on "Miracles," "Creation," the "Flood," "Patriarchs," read like abstracts of critical and expository lectures on the subjects which they treat. Careful analyses are given of most of the biblical books. The labor expended in the preparation of this volume must certainly have been very great, and deserves all commendation.

2. The Old Testament portion in general exhibits rigid adherence to traditional views. One almost might denominate it a polemic in behalf of this position. The accepted authors of the Old Testament books are usually those of tradition. The Song of Songs is Solomon's; Job belongs to the patriarchal age; Daniel was written by the prophet of that name; Ezra may well have been written by himself; Chronicles comes from his time; Lamentations is probably all Jeremiah's; and, of course, the Pentateuch is ascribed to Moses. Joel is early; Darius the Mede is a historical character; the problem of Cain's wife is solved by regarding her as one of the unnamed daughters or granddaughters of Adam. The institutions of the Hebrews were all originally divinely given to the Hebrews; the sabbath, circumcision, were not borrowed and adapted to the service of Jehovah. The early chapters of Genesis are literal truth; Professor Osgood's arithmetical proof that the ark contained all the animals is quoted at length, and the taking of Eve from the side of Adam is to be regarded as in no sense an allegory. Scholars whose views are opposed to these positions are denominated the "divisive critics," or "critics with rationalistic tendencies." The extermination of the Canaanites by divine command is strenuously defended. There is no such thing as a legendary element in the narratives either of Samson or of Jonah. And we might go on giving illustrations from almost every page.

3. There is, however, some little yielding to the advance of scholarship in Old Testament matters. It is seen, first, in the non-committal character of a number of articles where the author presents three or four different points of view, from the rigidly traditional to that of liberal orthodoxy, and leaves his readers to make up their minds. This is not frequent, and never are the conclusions of the higher criticism left unchallenged. Again, there is some positive recognition of a freer point of view. The visitation of the angel of the Lord to

Sennacherib's army is, in the articles on that campaign and that king, called a "plague," though under the topic "Angel" no reference is made to this striking divergence from the literal acceptance of the narrative. It is suggested that it may be a question whether the passage concerning Joshua's commanding the sun and moon to stand still should not be interpreted as poetry, seeing that it may have been quoted from the book of Jashar. The possibility is suggested under the article "Canaan" of a late transmitter of the venerable prophecy concerning Ham (Gen. 9 : 25), from whom the substitution of the name Canaan may have come. It is granted that the Hebrews had traditions of the flood in common with other nations, these being purer in their case. A new and dangerous theory concerning the long-lived patriarchs is presented, namely, that the age assigned to these individuals may be the age in which their house or family flourished, of which the individual was only a comparatively short-lived member. Ecclesiastes is definitely denied to Solomon. Under the article "Leviathan" it is allowed that the inspired poets and prophets of Israel subsidized fable to serve in the illustration of truth. The prophet is presented as primarily one who appeals to his own time. These are some significant admissions, which in principle would carry the writer much farther than he might wish to go. Of course, a very large recognition of the work of modern scholarship in turning up difficulties and contradictions in the narratives is set aside by the familiar device of "copyists' errors."

4. Apart from the general point of view of the treatment of biblical subjects, it may be worth while to direct attention to the results of an examination of a few articles chosen at random in disclosing some statements that may perhaps be called in question. For example, the whole treatment of the overthrow of Nineveh in 606 B. C., as presented in the article on Babylon and alluded to elsewhere, is hardly up to our present knowledge. The view once advocated by Brugsch concerning Shishak, that he was an Assyrian, is accepted quite without warrant. The statements about the chronology of Abraham, contained in the article on Abraham, as compared with the dates given in the articles on Babylonia and Chedorlaomer, are open to a discrepancy of about 200 years. The author's hobby of double reigns suffers the fate of all hobbies, which finds an interesting exemplification in the theory that the Sennacherib invasion of 2 Kings 18 : 13 was one made by Sennacherib in 714 B. C., when leading his father's armies. The correct name of the Syrian river "Litany" everywhere appears on the maps in the

form "Leontes," which name is now (Buhl, *G. d. alt. Pal.*, p. 107 n.) regarded as belonging to another stream. In the article "Ishbosheth" it seems to be recognized that the term "Baal" was sometimes used of Jehovah, but there is no reference to this very important point in the article "Baal."

But it seems unnecessary to call attention to these minor points, when there is so very much to which one might take exception in the principles adopted, the positions defended, and the arguments used in their defense throughout the entire range of articles dealing with the Old Testament books. The author evidently desires to be fair, but, like all of his school, he simply cannot do justice to the positions of other schools. That, in essence, the historical-critical view of the Bible and of Old Testament history has not influenced Dr. Davis may be seen by the perusal of such articles as "Miracles" and "Biblical History."

G. S. G.

The New Testament portion of the Davis Bible dictionary is the work of three hands: Professor Davis himself, Professor George T. Purves, D.D., and Professor B. B. Warfield, D.D., both colleagues of Dr. Davis at Princeton Theological Seminary. Professor Warfield's articles are few: those on God, Inspiration, James the Lord's Brother, the Epistle of James, the Apostle Peter, and the Epistles of Peter. Professor Purves' contribution to the work is more extensive, consisting of the articles on the Canon, Baptism, Brethren of the Lord, Galatia, Jesus, Paul, Star, Stephen, Timothy, Titus, and the introductory article upon each of the New Testament books (except the few treated by Dr. Warfield). This leaves a large part of the New Testament material the work of Dr. Davis.

Biblical theology has found no place in the book. For instance, there is no article upon Righteousness or Kingdom of God, no treatment of the Teaching of Jesus, or of the Johannine or Pauline Theology. The few articles which might have belonged to this department, such as Angels, Devil, Evil, God, Inspiration, Miracles, Prayer, Satan, are worked up from the dogmatic rather than from the historical point of view. This is an essential lack in the dictionary; the omission cannot be justified by the limited compass of the work, nor on any other grounds. The Bible contains ideas as well as events; Dr. Davis has dealt with the events, but has scarcely made a beginning with the ideas. No correct or adequate conception of historical Christianity can be had without the work which biblical theology has accomplished:



in fact, no volume today is entitled to be called a Bible dictionary which takes no account of the science and contributions of biblical theology. In practical importance this department far surpasses that of New Testament archæology, of which this work contains a great deal, and a major portion of whose space might better have been given to the more vital subject.

The general introductory articles upon the canon, by Professor Purves, and upon the text, by Professor Davis (under the heading "New Testament"), are characteristic of the work as a whole. In the matter of the canon the position assumed is wholly that of late church tradition; intrinsic worth and practical usefulness are ignored as the cause of the selection and perpetuation of the New Testament writings, and the late superficial criterion of apostolic authorship or sanction alone is mentioned. The treatment of the text of the New Testament is better; some of the essential facts of the transmission are stated. But at this point the author stops short. What he admits here he does not allow its legitimate influence in other portions of the book. Everywhere the inerrancy of the New Testament, as we have it, is assumed.

I say everywhere—there is one curious exception. At one point Dr. Purves has been unfaithful to his dogmatic postulate. In the article "Stephen" he feels compelled to provide for the view that there are some historical errors in Stephen's speech (Acts 7: 1-53). But it is twice said of Stephen (Acts 6: 3; 7: 55) that he was "full of the Spirit," *i. e.*, he was inspired. But inspiration, according to the dogma maintained by the Princeton school, produces complete inerrancy in the Bible (see Professor Warfield's article "Inspiration.") So that, if Stephen made some errors in reciting history, he could not have been inspired. Dr. Purves, therefore, resorts to a mere artifice, which has no basis in Scripture or fact, by alleging that Stephen was inspired, but not "in the technical sense" (p. 708). The Bible does not know of two kinds of inspiration, or being "filled with the Spirit," one of which produces complete inerrancy and the other does not. The fact of the matter is, Dr. Purves' theory of inspiration does not allow him to admit that there are historical errors in Stephen's speech. The Bible is to him all and equally inspired in the technical sense, and no error is possible. It may be that he is not so sure of that position for which the Princeton school stands, but the inevitable logic of the situation is that if he abandons that position the Princeton school is undone. For if scholars are capable of determining by historical

tests that there are *some* errors in the Bible, the number of those errors becomes a question of historical investigation and individual judgment. The whole field passes over to criticism. To this position Dr. Purves and his colleagues must come, and the sooner the better, for the delay retards the true conception and use of the Bible. I cannot leave unmentioned the author's naïve defense of Luke in this matter; Luke's inspiration is shown to be inspiration "in the technical sense" (*i. e.*, inerrant), because "the inspiration of Luke merely guarantees the correctness of his report of what Stephen said, not the correctness of Stephen's utterances themselves" (p. 708). The function, then, of the New Testament writer, as of the modern newspaper reporter, is to report what comes to him, leaving it to his readers to find out how much truth his story contains (!).

The special New Testament introduction is almost wholly the work of Dr. Purves. The position throughout is the traditional one. Of the first gospel he says: "Whatever may be thought of the tradition that Matthew wrote in Hebrew, our Greek gospel must certainly be attributed to him" (p. 463). Neither the content nor the spirit of this statement is in accord with present-day scholarship. This is a fair example of his treatment of problems of sources and authorship. We might sometimes have had better views if Dr. Warfield had written more of the articles, for his treatment of 1 Peter is much better in its recognition of the work of modern scholars. The articles upon the Synoptic Gospels, the Gospel of John, and the Acts are peculiarly perverse in their disregard of the problems which the books present. The reader is left to assume, as he certainly will, that these writings are exactly what late church tradition conceived them to be, and that they may be used as in every respect literal and inerrant historical fact. Would Dr. Purves himself be willing to make this affirmation about them? Yet he is willing to assist in confirming wrong views of the Bible.

In the field of New Testament history old ideas are adopted. The chronology of the life of Jesus presented is that now in popular use, namely, a public ministry of three years and over. Yet scholarship is pretty well convinced that John 5:1 does not mean a passover, and that the uncertainty as to whether there were two cleansings of the temple throws John's first passover (2:13) into doubt. Another generation will probably have abandoned the three-year ministry for one of two years or a single year in length (see Hastings' *Bible Dictionary*, articles "Chronology," "Jesus Christ"). The chronological

scheme of the apostolic age is also the current one, but here no exception need be taken, for the evidences for the earlier scheme now advocated by several of the best scholars are not yet, in the reviewer's judgment, sufficiently clear to warrant a change in popular literature. Bare allusion is made to this earlier chronological scheme.

In the main lines of the history there is much to approve, for example, the description of the Pharisees and Sadducees, and their relation to Jesus. But constant dissent must be made from the positions in detail. In the temptation of Jesus the author insists on a "real external tempter" (p. 368). In the life of Paul the apostle is made to be a member of the Sanhedrin (p. 547). In the matter of the conversion of Paul it is beyond the reviewer's comprehension how Dr. Purves can say that the three accounts "entirely agree" (p. 548); to note a single discrepancy, the third account makes Jesus himself at the time of his self-revelation to Paul deliver to him his commission, while in the first and second accounts this commission is delivered to Paul some days later by a disciple Ananias. This difference may be capable of explanation, but it shows that the above language is inapplicable. Again, Dr. Purves is incomprehensible when he says that Acts, chap. 15, and Gal., chap. 2, referring to the same event, are "entirely harmonious" (p. 551). That they refer to the same event is the opinion of many, though not of all, New Testament scholars; but where is the New Testament scholar who will subscribe to Dr. Purves' affirmation that they are "entirely harmonious"? In fact, Dr. Purves refuses to find any inconsistencies whatever between the Acts narrative and the Pauline epistles. Any fair view of the history must recognize some such.

As to the miraculous element in the history, it seems to be taken without question except in the article upon the Star of Bethlehem, where Dr. Purves seems inclined to look upon the star as a natural phenomenon providentially used (p. 707); but the paragraph upon it ends with a traditional twist. Biblical scholars generally find it a sufficiently difficult task to defend what miracles the Bible records, but Dr. Davis is audacious enough to increase the amount of the miraculous. In his article "Tongue" he not only maintains that the tongue-speaking of Acts, chap. 2, was a literal speaking in foreign languages, a view which few scholars now hold, but he goes on to argue that the tongue-speaking described by Paul in 1 Cor., chaps. 12-14, was the same. This is simply untenable, and approaches the absurd in interpretation.



The geographical and archæological articles are in the main satisfactory. The north-Galatian hypothesis is, of course, adhered to, but the other view now being adopted by many of the best scholars receives fair mention. The articles on Palestine and Jerusalem are excellent, with good maps.

Occasional misprints appear, but the work is noticeably free from typographical and accidental errors. Two minor inconsistencies have been noticed, on the same points in different articles. The greatest lack in the book, as regards its construction, is the almost total absence of references to other works. These take up space, to be sure; but a condensed bibliography should certainly have been given upon the subjects of main importance.

Viewing the dictionary as a whole, it is a great work from its own standpoint. It has many good characteristics. It is, however, an attempt to perpetuate ideas of the Bible which arose in the far past, out of imperfect knowledge. For sixty years now scholars have been studying the Bible with every equipment of literary material, scientific method, historical insight, and spiritual experience. And yet Professor Davis can put forth a book which practically ignores all that three generations of scholars have learned, working as men never worked before to understand the Bible historically. Those who desire to avail themselves of the results of these labors, with whom the good is not the enemy of the best, who are in search of true rather than of archaic views of the Bible, will not find this book useful, but must go to the larger and immeasurably better work now being published, the Hastings *Bible Dictionary*.

C. W. V.

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**Râmakrishna: His Life and Sayings.** By RIGHT HON. F. MAX MÜLLER, K.M. New York: Charles Scribner's Sons, 1899. Pp. xii + 200.

A most interesting presentation of the power of Hinduism in our days is this account by Professor Max Müller of the career of Râmakrishna and the collection of his sayings. The material was furnished by a gentleman somewhat well, and not altogether favorably, known in America and England, Vivekânanda, who is the disciple and interpreter of the sage in question. Râmakrishna was born in 1833 and died in 1886. His sole ambition in life was union with God, and this,

according to his own testimony and the belief of his disciples, he achieved. Its visible manifestation was his frequent falling into the state of samādhi, or swooning. He seems to have been somewhat of an eclectic in his doctrines, recognizing the value of asceticism, of knowledge, and of faith as ways of union with God. The reader of his sayings is struck with the fact that almost none of them have to do with helping others or urging the blessedness of service for others. Yet if one were to criticise this characteristic, he might be confronted with one of the wise man's own sayings, which is an excellent sample of his style and thought :

Instead of preaching to others, if one worships God all that time, that is enough preaching. He who strives to make himself free is the real preacher. Hundreds come from all sides, no one knows whence, to him who is free, and are taught. When a flower opens, the bees come from all sides uninvited and unasked.

G. S. G.

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#### LITERARY NOTES.

A BRIGHT, sensible, and readable volume of short sermons is given us by Rev. James I. Vance, D.D., under the title *Royal Manhood* (Chicago : F. H. Revell Co., 1899 ; pp. 251 ; \$1.25). The topics treated are such as "The Greatness of Gentleness," "The Religion of the Body," "The Sovereignty of Conscience," "Common Honesty," "The Ethics of a Smile," "The Problem of Despondency." On all of these and other subjects the thought is fresh, stirring, and helpful.

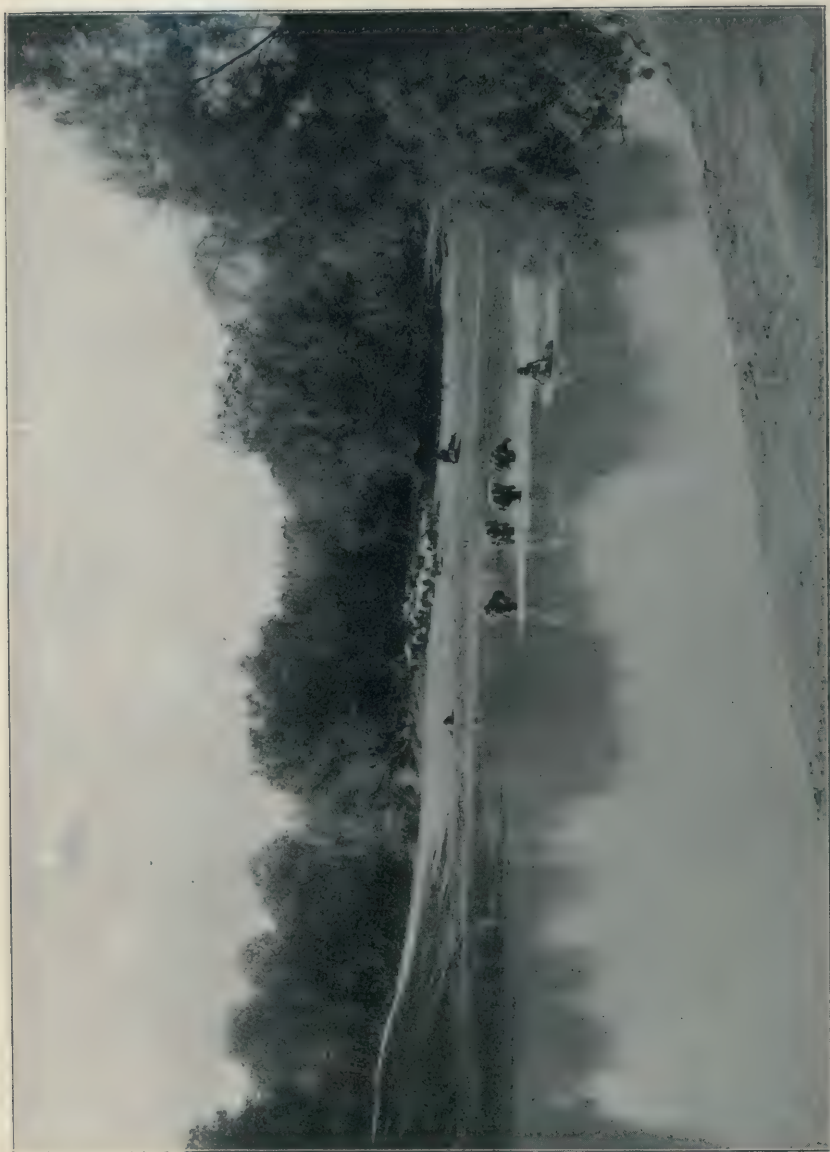
THE LECTURES on the Levering Foundation which Professor W. N. Clarke, D.D., of Colgate University, Hamilton, N. Y., delivered this year before Johns Hopkins University have been printed under the title, *What Shall We Think of Christianity?* (New York : Chas. Scribner's Sons, 1899 ; pp. 149 ; \$1). This little book follows in the wake of the author's larger work, *An Outline of Christian Theology*, which was published a few years ago and has already passed through four editions. It is one of the few successful attempts to popularize theology, and is having a wide influence in improving the viewpoint and the content of popular theological conceptions. These three lectures also, upon this live theme, are capable of doing great good by their sensible distinction between essentials and non-essentials in Christianity, and their presentation of Christianity as a force now operative for the highest well-being of men and worthy of the cordial support

of all who are laboring for the progress of humanity. There is a "sweet reasonableness" about Dr. Clarke's writings, an appeal to the better common judgment, a recognition of changing social and mental conditions, and a willingness to estimate at its true value the thought of men in non-theological fields, that makes these lectures by Dr. Clarke, and his former book, more than ordinarily worth the close attention of serious people who are in search of the best things.

THE VALUE placed by Jesus and his apostles upon the Pentateuch is the subject of a recent study by Professor C. F. Nösgen, of Rostock. It is called *Aussagen des Neuen Testaments über den Pentateuch* (Berlin : Wiegandt, 1898 ; pp. 68 ; M. 0.80). The pamphlet is an interesting and useful contribution to the subject, written, however, with the hope of producing a traditional reaction of thought against the criticism of the Pentateuch. Its interpretation of the language and attitude of Jesus and the apostles is at times not in accord with the best historical exegesis, and it is doubtful whether the right historical view of the Pentateuch is that for which Dr. Nösgen contends. His treatment of the problem, however, deserves careful consideration, and contains valuable material.







SHEPHERDS FORDING THE JORDAN WITH THEIR FLOCKS

# THE BIBLICAL WORLD

CONTINUING

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## EDITORIAL LETTER.

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### TO THE READERS:

It has seemed to us that the interest which professional biblical scholars have been feeling in the historical, as distinct from the purely literary, point of view should be shared by those who are teaching in the Sunday school. It has been said that Christianity is the religion of a book; it would be quite as true to say that it is the religion of a history. Not the least significance of the Bible lies in the fact that it is not a collection of abstract thought, but is rather the record of actual life. Even those portions of the prophets the origin of which seems the farthest possible from human experience are in reality the most specific sort of application of truth to human needs. It is very largely the fact that the Bible is so intensely biographical and historical, and so far away from mere philosophy, that has given it its tremendous hold upon the world. We all feel a spirit of kinship with its men and women, and in their interpretation of God's leadings we discover comfort and inspiration for our own lives. Indeed, perhaps unconsciously, we never take the Bible as a book of mere teaching, but trust it also as the record of religious faith and discipline.



Now, it is this point of view that the man who calls himself the scientific theologian is taking. He refuses to believe, just like all Christians, that the Bible contains nothing but doctrines. He believes that the teaching of the prophets and apostles, and above all of Jesus Christ, was occasioned by and had especial reference to certain definite historical conditions. He sees that Jeremiah found in the political disturbances of Judah his texts for his prophetic teaching; that Paul found in the conditions of the churches of Galatia and Corinth, for instance, occasion for two of his most important letters, and that Jesus uttered some of his most searching and immortal truths because of the enmity and the legalism of the Pharisees and other religious teachers of his day.

Why cannot any Sunday-school teacher work in somewhat the same way? It certainly leads to a clearer appreciation of the Scriptures. It certainly leads to an extraordinarily greater interest in the various books of the Bible. But perhaps more important than that, it gives the Christian teacher a certain assurance in his personal Christian life and in his attempt to influence the personal lives of his pupils. Perhaps one could say this comes about in two ways: In the first place, he feels that the Bible is a much truer book because it is thus to be corroborated in so many points by the severest historical study. Does it not often happen that you are at a loss to understand the exact meaning of some psalm, or some bit of prophecy, or some of the sayings of Jesus or Paul? You attempt to interpret them from the nineteenth-century point of view, without any regard to the times in which the writers lived, and you immediately find yourself in difficulty: that which is taught, perhaps even enjoined, seems so utterly at variance with the customs of today that one cannot understand how to get real help from it. But if this teaching be considered in its relations to its actual historical occasion—as, for instance, the matter of the feet-washing at the Last Supper, or the authority “to bind and to loose”—instantly one understands not only what it meant to the people to whom it was spoken, but at the same time one is able to translate that meaning into thought which is applicable to our own time. And

then, in the second place, does not a man feel more confidence and more encouragement to undertake to live according to the teachings of the inspired men of the olden time when he remembers that their teachings are not the lucubrations of philosophers in their studies, but are the formulation of genuine inner life with God? So they are not guesswork, but have been tested. One immediately feels that, if it were true in their case, it may also be true in one's own.

Now, these are only a few illustrations of the helpfulness that lies in a person's trying to look at the teaching of the Bible from the historical rather than the immediately devotional or the purely theological point of view. Each of these two are invaluable, but each, if it is to be most helpful, must be conditioned by the historical. As our Sunday schools approach the study of the life of Christ, there is probably no better introductory work that could be done with the older classes than to introduce them into the times in which Jesus lived, and let them feel the current of Jewish life into which he came, and whose faults and excellencies so largely affected the language he employed. There is an increasing literature upon this subject, and one that is already past the experimental stage. There are books for all sizes and all classes of readers; and the teacher, if no one else, should endeavor to become acquainted, in a general way, with the two hundred years that preceded Jesus' life, and especially with the customs and parties and religious hopes of the time in which he lived.

We should be glad if our readers who are so inclined would write us for suggestions as to such study. We should like to give references to literature, or even to suggest an outline course of reading on this subject to those who wish it.

THE EDITORS.

## EXAMINATIONS IN THE SUNDAY SCHOOL.

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ADVANTAGES OF  
EXAMINATIONS  
IN THE SUNDAY  
SCHOOL

OULD there be examinations in the Sunday school? Some will certainly answer with a prompt negative. But if not, why not? Do not the same reasons which lead to the use of examinations in other schools suggest the employment of them in the Sunday school? Examinations in general serve three useful ends. First, if rightly conducted, an examination tends to unify and organize the pupil's knowledge. It helps to bring into one unified whole what was before more or less fragmentary and disconnected in his mind. Second, it serves as a stimulus to the pupil to do thorough work. Almost without his recognizing it, the fact that he is to pass an examination upon his work at the end of the quarter or course leads the pupil to make a greater effort to learn thoroughly the successive lessons. Third, it helps the teacher or examiner to decide what work the student should next take up; in other words, it is a criterion for promotion. Now, all these results are as desirable in the Sunday school as in any other school, if only it be recognized that it is the business of the Sunday school really to teach and of the pupil really to learn. Indeed, the examination is more needed in the Sunday school than in the public school, for example. For the public school can use certain methods which are impracticable in the Sunday school for securing faithful work day by day, and could therefore more easily than the Sunday school dispense with examinations. Once let it be clearly recognized that the Sunday school exists to give real instruction in the Bible, and to secure real study and learning on the part of the pupil, and it will be seen that, so far from there being less reason for examinations in Sunday schools than in other schools, there is, in fact, more reason for them.



But it will be objected that the examination is precisely that feature of the public schools which is most repugnant to the pupil, and that the introduction of the system into the Sunday school will at once create a dislike for the Sunday school which will drive pupils away from it. Undoubtedly, examinations might be introduced into a school which had not previously had them in such a way as to repel some pupils, and even to lead some to leave the school. But we venture the assertion—and we speak from experience—that, with a reasonable degree of discretion and skill, not a pupil need be lost. The best pupils will rejoice in the change, because of the consequent improvement in the character of the work; many pupils will be held in the school, as they were before, by parental authority, or other influence unaffected by the examinations; and wisdom in the manner of introducing the examinations will prevent the driving away of even those who would not be held by these other influences.

How, then, shall examinations be introduced, and of what character shall they be? In the larger schools it will be found desirable to appoint an examiner, to have special charge of the whole matter. He will need to study the situation, and to use wisdom and discretion both in introducing examinations and in conducting them. It will be necessary for him always to keep in close touch with the teachers, both that he may adapt the examinations to the instruction given, and that he may know with what difficulties the system has to contend. In the smaller schools, the superintendent or secretary may also serve as examiner. At first, at least, the examinations may be made optional, no pupil being obliged to take them, but all being encouraged to do so, and honorable mention being made of those who take the examination and pass it successfully. This honorable mention may be made in the form of an announcement in the report of the secretary or examiner, read before the school, or by posting a bulletin where all can see it. The examination should not cover a long period, probably not to exceed three months, though, when the system

*OBJECTIONS  
CONSIDERED*

*METHODS OF  
EXAMINATION*

is fairly under way, an annual examination might be given for those who are willing to take it. If the lessons call for written work each week, the work thus done week by week should be taken into account in the examination. The quarterly examination should not be a mere test of memory. Its educational purpose should be distinctly kept in mind. If the questions are rightly framed, so as to constitute a real review of the main features of the quarter's work, they may very properly be put into the hands of the pupils on one Sunday, to be returned with the answers a week later, the pupils being instructed to make use of the Bible and any other accessible sources of information, personal help only being excluded.

Such an examination, announced with reasonable skill and a clear statement of the real reasons which justify it, and conducted with wisdom and fairness, can scarcely fail to stimulate both teachers and pupils to do better work, and thus to increase the efficiency of the school in its work of instruction. Have you an examination in your school? If not, why not? If the grade of your work is so low as to make examinations impracticable, does not that work need elevating? If so, will not an examination help to elevate it? Will you appoint the best man or woman you have to act as examiner, and announce an optional examination on the fall quarter's work, to be given in December or January?

RESULTS TO BE  
EXPECTED

## NEHEMIAH AND HIS WORK.

By PROFESSOR NATHANIEL SCHMIDT, PH.D.,  
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OUR knowledge of the work and character of Nehemiah is derived from his own memoirs. These appear to have been written not long after his second visit to Judea. They, therefore, furnish us with a practically contemporaneous account of events and personalities at a most interesting epoch in Jewish history. Moreover, the narrator is an eyewitness of what he records, a participant in the events, the chief actor in every situation portrayed, and quite the most fascinating and masterful character his nation produced at the time. The importance of these facts cannot easily be overestimated.

It is true that we do not possess these memoirs in their original form. Our present Hebrew text is far from being Nehemiah's autograph. It is a very late copy, and here and there unquestionably corrupt. The earliest Greek version seems to be lost, and it is doubtful whether it can be even approximately restored without the accession of new material. We owe the preservation of the work to the chronicler. But he has not given us the memoirs in their entirety, and the excerpts made have not been left altogether untouched by his own hand. It is difficult in some places to determine whether we are reading Nehemiah or the chronicler. This latter writer enjoys no enviable reputation as a historian, and may have more or less unconsciously imitated Nehemiah's style, even to the extent of using the first personal pronoun. In regard to the sections that undoubtedly flowed from Nehemiah's pen, allowance must everywhere be made for the personal bias of the writer. His passionate temper, his easily aroused suspicions, his narrow zeal, and his political prepossessions may indeed have led him to present in a wrong light the persons with whom he came into contact and the events that occurred.



Yet, after all, the Massoretic text probably gives us in the main a fairly correct impression of what Nehemiah wrote in those parts of his work that have come down to us. A closer study of the ancient versions, a more highly developed critical instinct, and an enlargement by new discoveries of our critical apparatus, may improve the text and render it in not unimportant details more nearly what it originally was; but substantially it will no doubt remain what it is today. The authenticity of Nehemiah, chaps. 1, 2, 4, 5: 1-13, 6, is universally acknowledged. In chap. 3 the hand of the chronicler is occasionally visible. It is difficult to escape the impression that 3: 33-38 (in Heb., in the Eng. 4: 1-6) was written by him. There is nothing that absolutely prevents the list in 3: 1-32 from having formed a part of the original memoirs. It has the appearance, however, of being a later insertion. The possibility is not precluded that it represents a tolerably reliable tradition as to the persons who took a leading part in the reparation of the wall. In chaps. 7 and 12 there are passages where the first person is used. These have been generally assumed to be extracts from the memoirs. While it is difficult to frame a theory accounting for these brief quotations, the sudden change of person in the midst of a continuous narrative is at least equally perplexing. Fortunately, nothing of great importance depends on this question.

The reverse is true of chap. 13. If, as Professor Torrey<sup>1</sup> maintains, this chapter is entirely the work of the chronicler, there would be no evidence of Nehemiah's second visit to Jerusalem and of some of the incidents that throw the clearest light on his character. But the arguments adduced are not convincing. Vss. 1-3 are, indeed, the chronicler's property, and his hand may have retouched some of the following verses. But in the main the style is unmistakably that of Nehemiah, and these lifelike sketches are not in the chronicler's vein. It is not necessary to suppose that Nehemiah wrote his memoirs immediately upon his return from the first visit to Jerusalem, and then added chap. 13 twelve years later as an appendix. It is more

<sup>1</sup> C. C. TORREY, *The Composition and Historical Value of Ezra-Nehemiah* (Gies-sen, 1896), pp. 44 ff.

likely that he composed this work after his last return to the Persian court, not as a report to his superiors of what he had accomplished, but rather as a memorandum to assure his own heart, to bear testimony to his co-religionists of his zeal, and to remind his god of the great services he had rendered. Chap. 5:14 ff. is more doubtful. Nehemiah may have driven away Manasseh in 373 B. C., and yet a generation have elapsed before the temple was finally built on Mount Gerizim. There had no doubt been some sort of a shrine on that mountain from immemorial times, and a worshipping community at Shechem long before Jehoiada's son took up his abode there. The development of the Samaritan sect may have been a much simpler affair than is ordinarily conceived. It is not altogether easy to get out of the spell of the chronicler. Even Professor Torrey speaks solemnly of "the founding of the Samaritan church," though he wisely shrugs his shoulders at the fine descriptions of how the Jewish church was founded, or reconstituted. If it really is the chronicler "who is getting in a stab at the new sect" in 13:28, it is strange that he does not cut a little deeper. Nothing would prevent a plainer reference to the Shechemite temple but a knowledge that Nehemiah had passed away before the building of this temple. But if this was the case, there is of course nothing to preclude the assumption that Nehemiah wrote the verse himself, and only meant to stigmatize the entangling alliances of the high-priestly family, by marriage and otherwise, with powerful foreign chiefs as a desecration of the holy office. It seems to me certain that the substance, at any rate, of the narratives in chap. 13 was drawn from the memoirs of Nehemiah.

Whatever may have been the idiosyncrasies of the chronicler as a historian, his long quotations from Samuel and Kings, where we are in a position to control him, show that he can be fairly trusted as a copyist. Besides, the style of the chapters that appear to have belonged to the memoirs is very different from that of the chronicler, and the same holds true of the historical perspective and the religious attitude. The individuality of Nehemiah is so marked that it is comparatively easy to

eliminate the subjective element and to form an independent judgment of the men and occurrences he so graphically depicts. His very peculiarities reveal a character that vouches for the substantial accuracy of what he relates. Such a man as he cannot imagine facts, though he may be fanciful in the interpretation of them. We may differ from him in our judgment, but we can depend on it that what so deeply stirs his righteous wrath is not a creation of his own brain, but a stubborn external reality.

The memoirs are written in a sober, orderly, matter-of-fact manner. Nehemiah informs his readers when the events took place that he records. He describes the occasion that led him to request the privilege of visiting Jerusalem. He indicates what authority was given him. Very vividly he details the work done by him in rebuilding the wall, the opposition from without, the disturbing factors within, the successful completion of the task. Then he relates the story of his return after many years, the ejection of Tobia and the restoration of the Levites, the enforcement of the sabbath laws against Judeans and Tyrians, his indignation against the men who had married foreign wives, the expulsion of Jehoiada's son, and the purpose of his writing.

It is not Nehemiah's fault if we are still in doubt as to when he lived. He took pains to set down with accuracy the date of his departure from Susa. It was in the twentieth year of the reign of Artaxerxes. There was no era by which to date. All his readers knew who Artaxerxes was. None of them could possibly know how many kings of that name there would be. It probably never occurred to Nehemiah that he ought to have stated whether there had been another king of the same name half a century before his time. The year was the important thing. In the original memoirs he probably stated more clearly than the present excerpts show whether his second visit was in the thirty-second year or later.

Artaxerxes III. Ochus (358-338) did not reign long enough to be considered. Artaxerxes I. Longimanus (464-424) has generally been regarded as Nehemiah's patron. The chief



argument in favor of this view is drawn from the succession of high priests. Eliashib, the contemporary of Nehemiah, was, according to Neh. 12: 10, a grandson of Joshua. But Joshua was the companion of Zerubbabel in the days of Cyrus and Darius Hystaspis. This would prevent us from going so far down as into the fourth century, and render 445 B. C. a more probable date than 385 B. C. for Nehemiah's first arrival in Jerusalem. Another argument is derived from the supposed identity of Nehemiah's Artaxerxes with the Artaxerxes of the Aramaic source, Ezra, chap. 4. The editor of this document, at any rate, seems to have regarded Artaxerxes as following Xerxes and preceding Darius, evidently thinking of Darius II. Nothus, whom he confused with Darius I. The only Artaxerxes who preceded Darius Nothus was the king surnamed Longimanus.

But it is extremely doubtful whether we possess a complete list of the high priests of the Persian period. Neh. 12: 10 mentions Jonathan, but not Johanan, while Neh. 12: 22 mentions Johanan, but not Jonathan. Josephus<sup>2</sup> is probably right in stating that Johanan was Joiada's brother, succeeding Jonathan, Joiada's son. If one or the other of these high priests who lived nearer to the chronicler's time was omitted in the lists he used, we have certainly no guarantee for the completeness of these lists for more remote periods. It is not without its significance that Neh. 12: 22 distinctly declares that the heads of the families and the priests were written down in the days of Eliashib, Joiada, Johanan, and Jaddua, unto the reign of Darius, the Persian. The claim does not ascend higher than Eliashib. Eliashib's father, Joiakim, and his grandfather, Joshua, may have been known without written lists. But what warrants us in assuming that this Joshua was identical with the priest mentioned by Zechariah? In a work where Darius Hystaspis and Darius Nothus are fused into one historical personality it would not be strange if a Joshua living in the reign of the latter should have been merged into the larger figure of the Joshua known by Zechariah's prophecies as a contemporary of Darius

<sup>2</sup> *Antiquities*, XI, 297.

Hystaspis. There is nothing that necessitates the assumption that Nehemiah's sovereign was the Artaxerxes to whom Ezra, chap. 4, introduces us. There is much that militates against this identification. Kent<sup>3</sup> thinks that the work of rebuilding the wall was actually interrupted by order of the same king who gave Nehemiah permission to build, but not until the work had practically been completed, and that therefore Nehemiah did not consider the incident worth recording. It may be permitted to question whether the writer of Ezra, chap. 4, would have cared to tell his tale of woe, had he known that all it amounted to was that the building was stopped by royal decree when it was already done. He evidently wanted to show why the wall had not been built before. There must have been some machinations of Persian officials at Samaria, and a royal decree. His Artaxerxes undoubtedly is Longimanus. But his *dramatis personæ* are not found in Nehemiah's time.

On the contrary, there are weighty reasons for supposing that Nehemiah lived in the reign of Artaxerxes II. Mnemon (404–358). The natural starting-point in any historical investigation is the lower limit, the later date. According to Neh. 12: 22, Jaddua was a contemporary of Darius the Persian. It is universally acknowledged that this is Darius III. Codomannus (336–330). Josephus<sup>4</sup> makes him a contemporary of Alexander, and while his story manifestly has many unhistorical embellishments, there is no real ground for doubting his knowledge of who the high priest was in the days of Alexander. Jaddua's predecessor was Johanan, Eliashib's son, Joiada's brother, who succeeded Jonathan, Joiada's son.<sup>5</sup> This Jonathan murdered his brother Joshua. His other brother, Manasseh, had been driven away by Nehemiah, after the thirty-second year of Artaxerxes, while Joiada was high priest.<sup>6</sup> Nehemiah knew a son of Joiada as a married man, and probably as a father. Joiada's grandson, Jaddua, cannot, therefore, have been born long after Nehemiah's

<sup>3</sup> C. F. KENT, *A History of the Jewish People* (New York, 1899), p. 178.

<sup>4</sup> *Antiquities*, XI, 302 ff.

<sup>5</sup> *Ibid.*, XI, 297.

<sup>6</sup> Neh. 13: 28.

time. This is all comprehensible if the famous cup-bearer lived in the time of Artaxerxes II. Mnemon. The list of high priests, with their approximate dates, would then be as follows :

Joshua, 520-516 B. C., reign of Darius I. (521-485).

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Joshua, reign of Darius II. (424-404).

Joiakim, beginning of the reign of Artaxerxes II. (404-358).

Eliashib, reign of Artaxerxes II. (404-358).

Joiada, end of the reign of Artaxerxes II. (404-358).

Jonathan, reign of Artaxerxes III. (358-338).

Johanan, reigns of Artaxerxes III. and Arses (338-336).

Jaddua, reigns of Darius III. (336-330) and Alexander.

If Jaddua was born *ca.* 373, he could easily be a high priest in the time of Darius III. and Alexander. If he was born *ca.* 433, that would be impossible.

Sanballat's daughter, Nikaso, was the wife of Manasseh when he was driven away by Nehemiah. If this took place *ca.* 373 B. C., Sanballat may have lived into the reign of Darius III., when possibly for the first time it was seriously considered to build a large temple on Gerizim.<sup>7</sup> This would, of course, be impossible, had he been an active opponent of Nehemiah already in 458 B. C.

Ktesias informs us that the butler's office was given to eunuchs—consequently open to foreigners—in the time of Mnemon. In earlier times it was an honor accorded to Persian nobles.<sup>8</sup> Nehemiah may have been a eunuch.

We may conclude that Nehemiah's first journey to Jerusalem took place in the year 385 B. C.

The occasion that led him to undertake this journey was a visit from his brother Hanani and some other Judeans. The conversation between the two brothers is profoundly significant. Nehemiah asks "concerning the Jews that had escaped, remaining behind when the exiles were carried away," and Hanani answers that "the survivors left in the province after the exile are in a miserable plight and objects of reproach, seeing that the

<sup>7</sup> JOSEPHUS, *Antiquities*, XI, 321.

<sup>8</sup> Cf. J. MARQUART, in *Philologus*, Vol. LV, p. 232.



walls of Jerusalem are broken down and the gates gone, having been destroyed by fire." Neither Nehemiah nor Hanani, who has just returned from Jerusalem, knows of any other Jewish community in Palestine than that remaining in the land after the catastrophe of 586 B. C. The later story-teller to whom we owe Jer., chaps. 40-44, marches the whole "remnant of Israel" into Egypt, but the remnants of earlier settings of his stirring tales have played sad havoc with the much-vaunted lifelikeness of his sketches.<sup>9</sup> The chronicler sends a whole army of exiles, headed by thousands of priests, back to Judea to occupy cities whose entire population he evidently regards as having been carried away, much after the fashion of the occupation of Canaan under Joshua after the extermination of the natives that the priestly writer describes. Prophecies attached to the books of Isaiah and Jeremiah must, of course, be fulfilled. Of such apologetic fancies Nehemiah knows nothing. He is not even aware of any recent return of exiles led by Ezra, "with the law of God in his hand." The community of Jews left in the province after the exile lives in wretchedness and dishonor. A cause of this is the condition of the walls and the gates. These have never been rebuilt. They are as Nebuchadnezzar left them. This is the natural inference. There is no intimation that a more recent destruction is meant. Nor is there anything to suggest that an attempt had been made to rebuild, but that it had been stopped by royal order.

Having obtained leave of absence for a time and letters to the governors of Trans-Euphratene and the keeper of the king's forest, Nehemiah set out with a military escort. Upon his arrival in Jerusalem he personally inspected the wall, and then revealed his project to the priests and the nobles. As soon as the work began, however, difficulties arose. Three powerful opponents appeared: Sanballat, Tobia, and Gashmu. Sanballat, the Horonite, was probably a native of Horonaim,<sup>10</sup> and consequently a Moabite. Considering the long period during which southern Syria was a Chaldean province, the presence of

<sup>9</sup> Cf. my article on "Jeremiah" in BLACK'S *Encyclopædia Biblica*.

<sup>10</sup> Isa. 15:5.

Babylonian names in Moabitis and Judea is not strange. Names of foreign divinities were changed in pronunciation. The exception is rare. Whether Sanballat had anything to do with Samaria is doubtful. Even in Neh. 3:34 (in Eng. 4:2) he and his kinsmen are clearly distinguished from the Samaritan army, as Winckler has pointed out.<sup>11</sup> Kusters assumes that "his brothers" has the meaning of "his fellow-officials" and declares that Sanballat was the commander in the name of the king of the army of Samaria.<sup>12</sup> There seems to be nothing to support either of these assumptions. How is Nehemiah supposed to have obtained a report of this strange harangue to an army? And what is Sanballat supposed to mean by his question, "Will they sacrifice"? The author of Neh. 3:33-38 appears to have confused the building of the temple and the repairing of the wall as effectively as the writer of Ezra, chap. 4. From the later point of view the Samaritans could not be missed in the background.

Tobia was an Ammonite. Whether he is called "slave" or "servant" to characterize him as a government official, or to stigmatize him as a man of low origin, is not clear. Gashmu, the Arab, was probably a Nabatean chief in Seir or the Negeb. The opponents of Nehemiah are Moabites, Ammonites, Nabateans, and Ashdodites — powerful representatives of the territories and ethnic elements that for centuries had been hostile to Judah. Precisely what their position may have been in their native lands, we do not know. Their connubial, commercial, and political relations in Judea sufficiently explain their occasional presence in or near Jerusalem.

There is no intimation that these men ever sent any troops against Jerusalem, or attempted forcibly to interrupt the work. We are told that Nehemiah feared an attack and took all possible precautions against a surprise, setting himself a good example of watchfulness and courage. It was a mere rumor that armed the workers on the wall, though with less resoluteness on the

<sup>11</sup> HUGO WINCKLER, *Allorientalische Forschungen*, zweite Reihe, Bd. II, i (Leipzig, 1899), p. 230.

<sup>12</sup> *Het Oude Testament*, p. 1057.

part of their leader it might readily have become something worse. What actually happened was that Sanballat and Gashmu requested an interview with Nehemiah at Chephirah, in the valley of Ono. Sanballat's letter is no doubt genuine, though it may have been quoted in the memoirs freely from memory. It is not impossible that Sanballat and Gashmu knew the feeling in the city better than Nehemiah did, sincerely believed that he planned to make Jerusalem independent and himself favored the prophetic enthusiasm that gathered about his name, and therefore sought to make a deal with him.<sup>13</sup> Cheyne is probably right in thinking that Sanballat's statement concerning the prophets was not pure fiction, but sufficiently based on fact to give excuse for the misrepresentation. Nehemiah, however, thought that they meant to do him mischief, and declined the invitation.

It is easier to infer from the memoirs what the attitude of the priestly class was than to gather from them what were the real feelings of the prophetic guilds. One cannot quite escape the impression that the doughty leader had many admirers among these men of the spirit. He may not have known it himself, and yet Sanballat's testimony may be true that prophets were hailing him as the coming king of Judah, as they once had done with Zerubbabel. One of them, Shemaiah b. Delaiah b. Mehetabeel, whom he consulted in his house, seems to have feared for his life and given him an oracle advising him to seek refuge in the sanctuary. If the Priests' Code had been known to these men, it is not probable that Shemaiah would have given such advice, whether with good intent or evil. A man with the shrewdness credited to him by Nehemiah would not have been foolish enough to counsel downright defiance of the law. Nor is it likely that Nehemiah thought of Numb. 18:7 and at once perceived the prophet's villainy. He felt that it would be cowardly for a man in his position to hide himself, and had a superstitious dread of nearness to the adytum. As his abhorrence of the project grew, his suspicions were aroused, and he finally charged the prophet, who may have been altogether friendly, with an attempt to ruin

<sup>13</sup> T. K. CHEYNE, *Jewish Religious Life after the Exile* (New York, 1898), pp. 46 ff.



him. What the prophetess Noadjah said or did to excite his indignation, we do not know.

That there was no love lost between Nehemiah and the priestly class is manifest. They may have had no objections to the reparation of the walls, and may even have lent a hand in this undertaking. But the gratuitous insults to their kinsmen were not easily forgiven, and the presence of a strong representative of the Persian government, though of their own race, could not be favorable to their ambitions. Winckler<sup>14</sup> possibly goes too far in thinking of a consolidation of priestly interests within the Achæmenian empire in conscious conflict with the secular power. Religious prejudices were probably too marked for that. But the ambitions of the hierarchy, whatever its traditions, directly or indirectly to rule in the name of the deity, must certainly be considered. Though we naturally wonder how Nehemiah could know the contents of letters that passed between Tobia and his relatives in Jerusalem, it is easy to believe that in this case his suspicions were well founded.

Another source of internal dissension was the condition of the laboring people. A *corvée* of peasants had been drafted for the work. Leaving their farms and finding the food supply in the city insufficient, they were facing starvation with their families. The prevailing distress gave the rich Jew an opportunity for profitable business transactions. He was willing to take mortgages on farms and vineyards for ready cash that vanished quickly in a time of famine prices. He was easily persuaded to lend to the poor, against good security, that they might be able to pay their royal taxes. But as he favored punctuality in the payment of all obligations, even those to himself, sons and daughters had to be sold into slavery. Deprived of his land, disfranchised as a citizen, without bread for hungry mouths, pitted between money-lender and tax-gatherer, the poor farmer could not see that he had gained much by the transaction. Not understanding the sacredness of economic law, and sufficiently unsophisticated to imagine that religion ought to have

<sup>14</sup> *Loc. cit.*, pp. 224, 226.

something to do with business, he complained that "Jewish brethren," men of the same faith, should be his oppressors.

Nehemiah took his time to consider this situation, and finally called the aristocracy together, inquiring of them if they really demanded payment of debts at such a time. They must have answered that business was business; for he soon called a general town meeting, at which he finely contrasted the readiness of the Jews in Persia to buy the freedom of such of their co-religionists as were unfortunate enough to be slaves in heathen households with the cruel selfishness of the capitalists in Jerusalem, who were willing to buy and own as slaves the sons and daughters of their poorer Jewish brethren. None was foolish enough to speak in defense. But several well-to-do citizens generously promised that the farmers would have the use of their fields and vineyards, and that they would not demand payment of interest for the time being. This they took an oath to do. How well they kept it we do not know. It is a relief not to be told. Pious men of wealth do not object to sermons on clemency and charity, or to giving assurances that they will be merciful. Such discourses are gratifying to their pride; such loud amens are satisfying to conscience. Nehemiah tells us how good he was, and wants his god to be sure not to forget it.

After fifty-two days of work, on the 25th of Elul, probably in the twentieth year of Artaxerxes, or 385 B. C., the reparation of the wall was completed. Whether Nehemiah returned at once to Susa when the work was done, or remained as governor for twelve years, is not certain. It is not likely that when Artaxerxes eagerly asked his favorite how long the journey would last, and how soon he could be back again, he requested a leave of absence for twelve years. The indefinite expression "a set time"<sup>15</sup> looks suspicious, as if it had been tampered with by some editor in the interest of harmonization. There is no mention in connection with the firman of gubernatorial powers. Chap. 5:14 ff. may have been retouched on the basis of 13:6, and this verse afterward given its present awkward form. A longer time's absence seems to be presupposed in 13:4 ff.

<sup>15</sup> Neh. 2:6.

On his return to Jerusalem, in 373 B. C. or later, Nehemiah found that a large hall, formerly used for storing the gifts intended for Levites, singers, and doorkeepers, had been furnished as a guest-chamber for Tobia, and that these subordinate officials, not receiving any share of the revenues of the temple, had retired to their farms in the country. It would be interesting to know whether religious differences played any part in the conflicts between the higher and the lower clerus, and what expression the religious life of the latter class took in places that had once been centers of worship. Nehemiah had Tobia's furniture thrown out, reëstablished the Levites, and provided for their support.

Away from Yahweh's land and from any recognized sanctuary, the exiles had generally abstained from offering sacrifices, except on their pilgrimages to the holy city. All the more importance was attached to those signs of the Yahweh-worship that were everywhere applicable. Circumcision and sabbath-keeping were no doubt regarded as more important in the circles in which Nehemiah had been brought up than in Judea. A fragment cut loose from the national life and maintaining itself as a cult-community solely in a different social *milieu* almost invariably is characterized by a certain exclusiveness, a love for tradition, and a tendency to formalism. Probably every Jew in Susa would have felt just as Nehemiah did in regard to the necessity of keeping off aliens and of rigorously observing the sabbath. Possibly the Jews of his acquaintance in Persia were not farmers or owners of vineyards tempted to continue the harvest even through the sabbath. At any rate, the people about Jerusalem made hay while the sun shone, even if it happened to be a sabbath, and the Tyrian merchants, who probably had no reason for regarding that particular day as sacred, sold their dry fish whenever the natives would buy. This naturally horrified Nehemiah, and he put a stop to it.

Even in a foreign land, where as the king's cup-bearer he was obliged to use the Persian language and as an official necessarily must know the Aramaic, he had not failed to acquire the speech of his fathers. All the more did it distress him to observe how



in Judea the sacred tongue was losing ground. Owing to inter-marriages with women of Ashdod, Moab, and Ammon, many children of Jewish fathers no longer spoke Hebrew, but presumably the Aramaic dialects of their mothers. So great was his indignation against these men that he cursed them, beat them, plucked off their hair, and made them swear not to marry their sons or daughters to foreigners. It is significant that he did not require them to send away their wives. He was evidently angry enough to propose the worst punishment he could think of. But if ever such a demand was really made, it was by another man, at a later time. Even this is extremely doubtful. Had he known anything about the love of man and woman, he might not have used his fists so fiercely. But he was probably a eunuch. He was more concerned about the future of the Jewish race than about the happiness of individuals. From his point of view he was undoubtedly right. It should be observed that polygamy is not yet condemned. That Joiada's son was driven away may not be a sign of the impartiality with which he carried through his reforms. He had special quarrels with the high-priestly family.

The character of Nehemiah stands out in bold relief. He is a man of affairs, and has the virtues and the defects of a practical politician. There is nothing of the idealist in him. In their splendid reliance on Yahweh, prophets had scorned to consider their military strength. Even Zechariah would have no walls to a city where Yahweh dwelt. Nehemiah knew the value of walls and gates, and was armed day and night. Men of the spirit had looked with contempt on sacrifices and holy days and petty national exclusiveness, dreaming of an Israel that should, through its sufferings and its knowledge, become a light to the nations. The temple cult, the sabbath, circumcision, the separation of the chosen seed, were to Nehemiah of greatest importance. Yet he knew his ends and worked for them indefatigably. He was faithful to his convictions. He was bold, courageous, enterprising, cautious, circumspect, and shrewd. He had a keen sense of justice and sympathy with the oppressed of his race, and his palliative measures may have done something for

immediate relief, though he lacked the prophetic sense of social injustice. He flattered himself with knowing men, though there is ground for thinking that he read their characters largely through his suspicions, and he manifestly took some pride in his ability to escape their wicked wiles. He felt in all sincerity that he was a pious man, and looked with some anxiety for the reward. He stood alone.

His influence was great. The walls he built became, as Sanballat surmised, a means of developing independence and stirring up rebellion. Without them there would probably have been no revolt under Ochus and no "third captivity" to Hyrcania. Two centuries later the sabbath observance for which he contended had taken such root in the national life that Judean peasants were willing to be slain rather than to take up arms on the sacred days. The Aramaic could not be prevented from becoming the vernacular of the people, but the language in which Nehemiah wrote his memoirs continued to be cultivated after Aramaic had had its day. The particularism he helped to foster made and unmade Judaism. The man he drove from the holy precincts gave a fresh impulse to the Shechemite community and sent a parallel stream of religious life down the centuries. The love he bore for Jerusalem caused poets to sing, martyrs to confess, patriots to die, saints to aspire, scholars to investigate, and one of the great religions of the world to live, in spite of fiercest persecution, for the ultimate blessing of mankind.

## THE HEBREW IDEA OF HOLINESS.

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WORDS of the same root as the Hebrew קדש (*ḳdš*), "holy," were in use among all the Semitic peoples, denoting a peculiar property of deity, or of persons or things consecrated to the deity, or of customs governing the relations of men to the deity. So the Phœnicians spoke of the "holy gods," and we find among the Syrians persons consecrated to the gods designated as "holy ones." Holiness, in the sense in which it was used by the Semitic peoples, is that which especially belongs to the gods—their divinity. Holiness, on the part of men or things, is a consecration to the service of the deity. Now the intercourse of gods and men is subject to certain limitations, dependent upon the nature of the deity; for the deity is different from man, and one deity is different from another deity. It is in this difference, in this peculiarity of the deity, that his individuality, his holiness, consists. To have relations with a deity, his characteristics, his nature, his holiness, must be taken into consideration. A violation of the rules of his holiness, whether voluntary or involuntary, is liable to be followed by dire consequences for the unfortunate individual who has violated these rules. To have communication with the deity, a man must, as it were, be unclothed from his own customs and usages and clothed upon with those of the deity. He must put away the common and put on that which is holy, which belongs to the nature of this deity and is in accordance with his peculiar laws. Primarily there is nothing ethical in this holiness, and indeed it may even be immoral, as in the case of the hierodules, or "holy" prostitutes, of the Canaanitish shrines.

The first mention, chronologically, of the holiness idea in the



Old Testament is in 1 Sam. 6:20. The ark of Yahweh<sup>1</sup> had been left at Beth-shemesh. The men of that place looked into the ark, wherefore the people were smitten with a great slaughter. "And the men of Beth-shemesh said, Who is able to stand before Yahweh, this holy God?" The holiness of God had been infringed. In looking into the ark they had sought to pry into the mysteries of his nature, that is, his holiness. He exhibited his holiness, his divinity or divine power, by the slaughter which ensued.

The earliest mention of holiness in the legislative enactments of the Hebrews occurs in Ex. 22:31, in the code of laws now commonly known as the book of the covenant (Ex., chaps. 20-23). The Israelites are to be holy men unto God, therefore they shall not eat any flesh that is torn of beasts in the field. Here holiness is connected, not with a distinctly moral idea, but with what seems to us a law of physical cleanness. I presume that in reality this provision stands on the same footing with the regulations which we find in Lev., chap. 17, where the blood of wild animals, slain in the hunt, must be covered up with earth, so that it shall not become an offering to the demons of the field. To eat the flesh of animals killed by wild beasts is to partake, involuntarily, in the worship of creatures sacrificed to other gods or demons. The Israelite might eat only that of which the blood was given to Yahweh, and which was thus sacrificed to him. Hence this law was not primarily a law of physical cleanness, but a law intended to prevent any relation of the Israelites with demons and evil spirits. The earliest of the prophets whose writings have come down to us, Amos, shows us the common conception of the land of Israel as consecrated to Yahweh. He pronounces upon Amaziah, priest of Bethel, the punishment of death in a land that is unclean. This is only a statement on the positive side of that which is stated on the negative side in 1 Sam. 26:19, where David complains that he is driven out of

<sup>1</sup> With regard to the spelling of the name "Jehovah," I should prefer Yahaweh as better securing the correct pronunciation, for in the more common Yahweh the medial shewa falls out altogether. Most exactly to represent the name, I should write Yáhaweh.

the inheritance of Yahweh and compelled to serve other gods. He could serve Yahweh only in the land which belongs to Yahweh. The same idea appears in 2 Kings 5:17. Naaman asks for "two mules' burden of earth." He intends thereafter to "offer neither burnt-offerings nor sacrifice unto other gods but unto Yahweh". But to offer sacrifice unto Yahweh, he must do it upon the land which belongs to or is holy or peculiar to Yahweh, namely, the land of Israel. Hence the request for two mules' burden of that land upon which to erect an altar to Yahweh. Hosea calls the land of Israel Yahweh's land (Hos. 9:3). All other lands and the things which they contain are unclean, and one of the horrors of the exile which he foresees is that, being driven out of Yahweh's land, they will be compelled to eat unclean food. Only in Yahweh's land can food be consecrated to Yahweh, and only such food is clean. The food in other lands belongs to the gods of those lands, and is therefore unclean to the people of Yahweh.

But it is with Isaiah that the use of the word "holy" in relation to Yahweh becomes especially prominent. So in the sixth chapter of Isaiah, in which he describes the vision that made him a prophet, the song of the seraphim is, "Holy, holy, holy is Yahweh Sebaoth." A common designation of God with him is "the Holy One of Israel," as in Isa. 1:4; 5:19, etc. Not only is this title used freely by him, it is used also by those other writers of later dates whose writings are bound up with those of Isaiah, constituting one volume under that title, which we might well call the "Writings of Isaiah and the School of Isaiah."

But Isaiah gives a new and distinctly ethical sense to the conception of holiness. To him the essence, the nature of God is moral. Consequently, the holiness of which he thinks, inasmuch as it is the divinity, the nature of God, must consist in moral attributes. This is well shown in the first passage in which the phrase "Holy One of Israel" occurs in Isaiah, namely, Isa. 1:4. The people "have forsaken Yahweh; they have despised the Holy One of Israel;" they are "a seed of evil-doers, children that deal corruptly." There has been no lack of sacrifice, of burnt-offerings of rams and bullocks. The new moon and

sabbath and appointed feasts have been celebrated ; prayers and ceremonies have not been wanting. But they have offended the holiness of God, because they have been guilty of moral abominations.

The book of Deuteronomy takes over from Isaiah and his school the free use of the word "holy," but, while an ethical element is not lacking in the deuteronomic idea of holiness, the stress seems to be laid on the external or ceremonial side, as in the passage from the book of the covenant (Ex. 22:31) cited above. So in Deut. 14:1, 2, the Israelites are forbidden to cut themselves or "make any baldness between their eyes for the dead," because Israel is a holy people unto Yahweh, for Yahweh has chosen Israel to be a peculiar people unto himself, out of all peoples that are on the face of the earth. Now, this command lays the stress on ceremonial observance, but the object is ethical, so far as monotheism and the worship of Yahweh are ethical. Cutting themselves and making a "baldness between their eyes for the dead" are forbidden, because they are connected with the worship of other gods ; hence they are a violation of the holiness, the exclusiveness of the worship of Yahweh. It is on the same principle that magic is forbidden, and that the worship of Yahweh at the high places is forbidden. Magic is in reality the service of demons, and the recognition of other gods than Yahweh. And as for the high places, the worship there, as Hosea taught, although under the name of Yahweh-worship, yet was inextricably connected in its rites and ceremonies with the worship of the *ba'alim*, the ancient gods of the lands. Hence those high places were an infringement of the holiness, which is again the exclusiveness, of God.

In this same fourteenth chapter of Deuteronomy we have the law of clean and of unclean beasts. Here again the fundamental, underlying principle is not that of physical cleanness, or of hygienic reasons, but of the exclusive worship of Yahweh. The swine, the mouse, the hare, and the cony (rock-badger) are prohibited, because they were eaten in connection with the worship of other gods. For an Israelite to partake of them is to connect himself with such false worship, and to offend the



holiness, that is, the exclusive divinity, of the one true God. For the same reason, while "the stranger that is within his gates" or the foreigner may partake of that which "dieth of itself," the Israelite may not, since the manner of its death may connect it with some demon, or some divinity other than Yahweh. This almost over-scrupulousness with regard to a possible connection with other deities or supernatural agencies than Yahweh is developed much further in the priestly legislation, and reaches its extreme limits in the post-biblical, pharisaic interpretation of the law. Commencing with an ethical foundation, as a means of banishing polytheism and the moral evils resulting therefrom, it becomes ultimately, after monotheism has been securely established, merely external and ceremonial.

It will be observed, then, that these ceremonial rules in Deuteronomy have a distinctly moral character, in that they aim at the establishment of the worship of Yahweh only, who is a moral God, holy in our sense of the term. This object of the laws of Deuteronomy is clearly set forth in what may be called the motto of that book: "Hear, O Israel, Yahweh our God is one Yahweh; and thou shalt love Yahweh thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6: 4, 5). The twenty-sixth chapter, which ends the legislation of Deuteronomy, closes with a statement of the relation of Yahweh and his people. These are Yahweh's statutes and judgments. Israel has avowed Yahweh as its God, and hence has accepted these statutes and judgments, and Yahweh has chosen Israel to be a peculiar people, high above all nations, and a holy people unto Yahweh.

Jeremiah does not make use of the term *holy* or *holiness* as his predecessor Isaiah did, or as the lawbook of his day, Deuteronomy, did. He is distinctly anti-ritualistic; his concern is only with the moral side of things; but, like Deuteronomy, he recognizes the need of one place of worship only. The worship and ritual of the high places, although nominally directed toward Yahweh, has been in reality a worship of the *ba'alim*, and an offense against the exclusive deity of Yahweh, and so he

declares that Israel defiled the land which was holy to Yahweh by following after *ba'alim* (Jer. 2:23).

There is, it will be observed, in all these conceptions of holiness a sense of exclusiveness. Indeed, this is involved in the monotheistic conception of the deity. It is this idea of exclusiveness as such which is peculiarly developed in what is now commonly called the law of holiness (Lev., chaps. 17-26). This is a code of laws of earlier date than the priestly code, into which, according to the present prevailing opinion, it was incorporated by a later writing. In its incorporation into that code and the great lawbook it has undergone some changes, involving excisions, additions, and rearrangement. Critics are of opinion that some fragments of this law of holiness are to be found elsewhere in Leviticus, Exodus, and Numbers, but at least the bulk of the code is contained in Lev., chaps. 17-26, and hence these chapters as a whole have received the title "law of holiness." This code, the law of holiness, is, however, itself based upon earlier codes, some of which, at least, were in the form of decalogues that were expansions and applications of the original decalogue of Ex., chap. 20. We have, in fact, in the law of holiness a final codification of traditions and usages of the Jerusalem temple, moral, ritual, and ecclesiastical, going back to a very early date. This code lays the greatest "stress on ritual correctness and endeavors, with anxious care, to secure the ceremonial purity of the Israelites."<sup>2</sup> From the point of view of that code, this is holiness. It must not be understood that moral laws are wanting in the law of holiness. As already stated, moral, ceremonial, and ecclesiastical laws are here combined in one whole, but all are placed on the same footing and regarded from the same point of view, namely, the holiness, that is, the exclusiveness, of Yahweh. He alone may be worshiped, and in accordance only with those methods and rites which belong to him. The people is exhorted to be holy, because "I, Yahweh your God, am holy" (Lev. 19:2). "Ye shall be holy unto me, for I, Yahweh, am holy and have separated you from the peoples that ye should be mine" (Lev. 20:26). The priest shall be holy unto

<sup>2</sup>ADDIS, *Documents of the Hexateuch*, Vol. II, p. 173.

them, because he offers the bread of God, and God is holy (Lev. 21:8). Over and over again occurs the phrase: "I am Yahweh who maketh you holy." Moral and ritual laws are placed on the same footing, and any breach of any of these laws of any description is counted a profanation of the name of Yahweh. So in Lev. 18:21 the sacrifice of their children to Molech is spoken of as a profanation of the name of Yahweh; and in Lev. 22:2 the same language is used with regard to physical, and even accidental, contact with holy things.

Ezekiel treats the holiness of God in a similar spirit. To him the land of Israel is a land holy, that is, peculiar to Yahweh. All the other lands are unclean (Lev. 4:13). Yahweh is the only God, and yet there is only one land and one people which is holy to him. He only may be worshiped by the Jews, and only according to the laws and rites peculiar to him. The violation of moral laws and the violation of ceremonial laws were alike a profanation of his holiness, for Ezekiel combines the two, as does the law of holiness. Yahweh's holy land Israel had profaned. They had been guilty of idolatry, constantly and persistently. To worship any other god upon the soil of Israel, which was holy to Yahweh, was to profane that soil, and Ezekiel regards all worship of Yahweh at high places as, in fact, worship of other gods. So long as Yahweh continued in that land and dwelt in the holy of holies in the midst of his holy city, that city and his temple were inviolable, for he is almighty. But finally he left the land which had been so wickedly profaned, and withdrew from his earthly abode. The temple was destroyed, because Yahweh no longer dwelt in it; the land was laid waste and the people carried captive. By the removal of his people and the fallowness of his land, Yahweh has purified it of its uncleanness. Now Yahweh would manifest his holiness in delivering a purified remnant of his people and restoring them to his holy land. It is necessary that he and he only shall be worshiped in that land, in the place which he has appointed, and in the manner he has ordained; and so Ezekiel closes his book with a picture of the temple and its ritual, and the relation thereto of priests, prophets, and people.



Ezekiel and the law of holiness in its final form are practically contemporary. To our minds it seems as though, while both recognize the moral exaltation of Yahweh, both laid the stress in the matter of holiness on the outward or ceremonial, rather than on the moral, side—on life and character; and in this consists their similarity. But besides the idea of exclusiveness in the holiness of Yahweh, which is so characteristic of the law of holiness, Ezekiel makes prominent, also, the conception of might. This may be said to follow logically from the idea of exclusiveness and of monotheism connected with it. If there is but one God, who is the maker and ruler of all things, then his is the power and the might over all things. This idea of might Ezekiel emphasizes, but the way in which he represents this one holy God as manifesting that might is closely connected with the idea of holiness as the exclusion or the destruction of all sin and uncleanness. God manifests his holiness in punishing sin and destroying sinners, and in delivering his sanctified people from all their enemies. This idea of the holiness of God in the destruction of all the enemies of Israel and the purification of the holy land Ezekiel seems to carry even beyond the bounds of morality in his picture of the destruction of Gog (Ezek. 38 : 16, 23). The same conception of the holiness of God as consisting above all in the rescue of his people through the destruction of the heathen shows itself in various hymns and psalms of this period and later (*cf.* Ex. 15 : 11).

Closely connected with this thought of the holiness of God, as showing itself in his omnipotence and in his deliverance of Israel from its enemies, is the usage of the later writers of the Isaianic school, some of them contemporaries and fellow-exiles of Ezekiel. In the fortieth and following chapters of Isaiah we find God spoken of as the Holy One of Israel almost, if not quite, as frequently as in the prophecies of Isaiah of Jerusalem. But here this holiness does not show itself, as there, in the moral purity and exaltation of God, and his abhorrence and punishment of sin, but in his omnipotence as displayed in the redemption of Israel, and his wonderful love toward his people. "To whom then will ye liken me, that I should be equal to him?

saith the Holy One" (Isa. 40 : 25). "Thus saith Yahweh, the redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of Yahweh that is faithful, even the Holy One of Israel, who hath chosen thee" (Isa. 49 : 7).

In three of the Psalms we find the exact phraseology of the Isaianic school, "the Holy One of Israel," used, and connected in two cases with the same idea of the deliverance of Israel which we find in the exilic prophecies of that school (Ps. 71 : 22 ; 89 : 18). In the third case (Ps. 78 : 44) the use is more like the ethical use which we observed in the Isaiah of Jerusalem. "The Holy One" is provoked by the sins of Israel. Elsewhere in the Psalms we find the holiness idea prominent, but without the exact phraseology of the Isaianic school. The best example is Ps. 99, which is *par excellence* the holiness psalm. Here we have three stanzas, the first two of which close with the refrain, "Holy is He," while the last ends, "For Yahweh our God is holy." His holiness in this psalm is in part his great and terrible power, reminding us of the earliest use of the term "holiness" (1 Sam. 6 : 20); and in part the semi-ethical, semi-ceremonial holiness of the legal codes, only with the ethical side more clearly expressed. This God establishes righteousness, and pleasing to him are those who observe his testimonies and his statutes. Throughout the later literature the holiness idea is prominent in one form or another. In Job 6 : 10 we have "the Holy One" used as the name of God, as in the writings of the Isaianic school. Here the conception seems to be the ethical one, of the God who is too holy to endure sin and who must hence punish the evil-doer. In Prov. 9 : 10 we have the same ethical use of the term "Holy One," for which, by the way, for the first time, the plural is used in the Hebrew instead of the singular. But in general the exclusive idea is prominent in the use of holiness in these late writings. So in Isa. 62 : 12 the Jews are the holy people, and in Isa. 64 : 9 their cities are called God's "holy cities." In Ezra 9 : 2 "the holy seed have mingled themselves with the peoples of the lands." In the latest of our canonical Old

Testament books, Daniel, we read of the saints (holy ones) of the Most High (Dan. 19:18)—that is, faithful Jews; and in Dan. 8:20 the Jews are called the "holy people."

There is only one Holy One in the world, and he has but one holy people, and so Israel is exalted over all the peoples of the world, and it is the duty of Israel to maintain itself as the people of the only true God, the Holy One of Israel, making itself holy by excluding and avoiding everything that is unholy. This is the attitude of the priestly code, that codification of moral, ceremonial, and ecclesiastical laws which included within itself, as already stated, the law of holiness (Lev., chaps. 17-26). As a code this is the work of the priestly scribes of the exilic and post-exilic periods, based, of course, on older material, and taking its final form, for all practical purposes at least, toward the close of the fifth century before Christ. Ezekiel, in his representation of the true Israel (Ezek., chaps. 40-48), had made the sharp distinction of holy and common an essential element of the conception. Ezra's lawbook carries that conception farther, if possible; certainly into much greater detail. I cannot better explain the view of holy and common therein contained than by a quotation from Dr. Cheyne: "To understand Ezra's lawbook it is necessary to realize its object. This was not to cultivate a lofty type of personal piety, but to guard against a recurrence of the great national calamity of the past. The old religion of Israel, with all its attractive variety of local and family rites, had proved itself inadequate. The presence of the divine king among his people had been continually interrupted. Tyrants had often usurped the dominion, for how could a God be said to rule in a conquered or even in a tributary land? and there had also been a permanent obscuration of the theocracy by the institution of a human royalty. Hence the necessity of a perfect divine law to which priests and laymen, rich and poor, should be equally subject—a law which should take into account the huge difference between God and man, and should spare no pains in determining the points in which a supernatural God would be necessarily offended—*i. e.*, in marking the limits between the holy and the unholy, the sacred and the profane. And since the primitive



confusion of the material and the ethical was not yet overcome, and since it was vastly easier to deal with material than with ethical violations of the divine sanctity, it came to pass that the main subject of the Jewish as well as of the Zoroastrian law was the distinction between clean and unclean, and the manner in which lost ceremonial purity could be recovered. It was only those who were technically clean who could appear before God, and the object of the elaborate sacrificial system was not to produce peace of mind for the individual, but to unify the community on a sound religious basis, maintaining its consecrated character unimpaired. The individual who voluntarily or involuntarily transgressed any precept of the law injured the sanctity of the community. As long, therefore, as his transgression was unatoned for, he was a source of danger to that organic whole of which he was a member. It mattered not whether the precept were moral or ritual, the divine holiness had been wronged, and satisfaction had to be given, either by ceremonial means or by the cutting off of the offending branch from the parent stem."<sup>3</sup>

There is, of course, a high moral character in this code, but, on the other hand, the ceremonial enactments appear to stand (and in the interpretation of the law they ultimately came to stand) on the same footing as the moral. Sin, and God's abhorrence of sin, and the sinfulness of men are emphasized, but we find that sin is not always the result of intention on man's part. The inadvertent touching of an unclean thing, something of which he is not himself conscious, may render him unholy, provoke the wrath of God, and bring calamity upon him, or even upon the whole nation (Lev., chaps. 4, 5).

The later development of Judaism was along these same lines, with an ever-increasing externalism and ceremonialism for the sake of ceremony. Holiness tended constantly more and more to become a thing of the proper observance of forms. The ceremonialism of the earlier laws has, as we have seen, an ethical basis. The laws of clean and unclean, the prohibition of tattooing, hair-cutting in mourning for the dead, and the like, were not in their origin mere ceremonial laws. They were intended to

<sup>3</sup> CHEYNE, *Jewish Religious Life after the Exile*, pp. 73, 74.

prevent polytheism and a false worship which was to no small extent immoral and debasing. To assure the holiness of Israel, Israel must be made to refrain from these things. Hence the laws forbidding such practices. But the day came when the danger of polytheism was past forever, when the reason for the prohibition of the swine and the mouse, of tattooing and hair-cutting, no longer existed, and even the cause why these things were forbidden had been forgotten. But the laws still continued to be observed, and even to be sharpened and strengthened. There was no longer any reason for their existence. Their ethical value in the promotion of true holiness had vanished. Henceforth they were without meaning in themselves, and their "holiness" was a hollow formalism. That is the condition which was reached by later Judaism. Ceremonial laws, which had long since lost their real significance, were maintained and developed into a constantly more elaborate and artificial system in the interests of what had become a selfish exclusivism. Holiness came to mean the observance of this system and the maintenance of this exclusivism. It is true, nevertheless, that physical cleanliness, in the ritual, not the actual sense, was regarded mystically as a representation, or even as a *sacrament*, of spiritual holiness; and there were also individuals who interpreted holiness in the high ethical sense of an Isaiah, and understood the law in its highest and most spiritual significance; but we are speaking of the system as a whole, and of what holiness commonly meant, let us say in the time of our Lord, and the centuries that succeeded.

Such, in brief, is the history of the holiness idea from its origination in the belief in the peculiar nature of the god or gods, common to the Hebrews with the nations about them, to its culmination in the conception of one God, righteous and omnipotent, and its decline in later Judaism to a system of ceremonialism.

## THE SPIRITUAL OPPORTUNITY OF THE SUNDAY SCHOOL.

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ONE of the encouraging signs of our time is the attention that is given to the systematic study of childhood. We no longer think that anything is good enough for a child, but are coming to realize that all children ought to have the best in the way of training. Where politics do not interfere the "new education" is making itself felt, with the result that schools are rapidly improving in quality. I recently made inquiries for a friend of the headmaster of a prominent New England school, concerning vacancies in his institution. He answered that if the child was not more than two years of age, he could make a place for the boy, but all other places were taken for eleven years. That headmaster is full of the inspiration of the "new education;" and the first article of his educational creed is that the child must be studied before he can be taught what to study. The idea that any mother can wisely "bring up" her child is now exploded; and mothers' clubs for child-study and the study of methods for child-training are found in nearly all large towns. In what is commonly called secular education there has been a notable movement forward, but there has not been a corresponding advance in spiritual education; and yet the need for it in one department is quite as pressing as in the other. How to present the eternal and fundamental truths of life in ways which will commend them to the understanding and loyalty of childhood is no small task, but it is an imperative one.

The need of improved methods of spiritual training is found in the fact that in the long run men are swayed by their convictions concerning the spiritual realities. What they honestly believe about God, about their own personality and responsibility,



about what comes after death, determines character and conduct. The fountains of our lives are all in the unseen. The spirit is the real man. What we appear is only the expression of what, though still more vital, does not appear. The carelessness of people at this point is great and full of peril. Those who are anxious about manners, deportment, the formalities and niceties of conduct, utterly neglect the deeper matters of character without which manners are only veneer.

Spiritual training seeks a rational and true answer to two questions: "What shall I believe?" and, "How shall I act?" Or, in other words: "What shall I think?" and, "What shall I do?"

An answer to the first inquiry is essential to human happiness, and an answer to the second is essential to human welfare. For a time we may live as the beasts live, but not many years pass before the longing to know whose hands are holding us, and to what all things are tending, becomes the supreme inquiry. If there is nothing noble to believe, then life at the best is only a hideous nightmare whose end will be, let us hope, a blissful unconsciousness. Real happiness is dependent on such beliefs as make us practically sure that we are in the hands of love, and are moving toward the victory of the true and good.

The other inquiry is: "What shall I do?" Quite as many people fail because they do not *know how* to do the best, as because they do not desire to do so. What is right? Who shall teach us? Because these questions are often left unanswered there are bleeding hearts and broken homes all along the pathway of life. Few young people know how to make their crucial decisions, and, what is worse, they find few who are competent to help them. One of the greatest blessings of the Roman Catholic confessional, where priests have the spirit of Christ, is the fact that there is one place to which those who need light can go and get the benefit of sympathy, wisdom, and experience. There is need of spiritual training both as to what we shall believe and what we shall do.

This training will come, if it comes at all, through the home, through the Sunday school, or by chance.

But here we meet the pitiful fact that in most homes careful instruction in the things of the spirit is not only neglected, but often systematically ignored. Manners are looked after, but beliefs and the simplest rules of morals are left to be absorbed by chance. I have already indicated that this is not universal, and that there is an encouraging movement in the opposite direction; but still the number of the homes in which fathers exercise the holy privilege of teaching their children the sacred lessons of their divine ancestry and immortal destiny is pitifully small. The reason is not far to find. How can any be expected to teach what they have never learned? Thus, instruction in the most important of all subjects is left to the chances of the church, or to possible absorption. The Sunday school is the only means which a large proportion of the world ever has of learning about their relation to the unseen, or of finding help in their attempts to give rational answers to the sometimes difficult questions of what is right and what is wrong. Herbert Spencer was correct when he declared that very few young people are taught anything about the awful but glorious privileges of parenthood and of the wise guidance of their children. The modern home is the most beautiful institution in this world of ours. Ray Palmer was not far afield when he called it "the unlost paradise." Such at least it may be. Such, alas! always, it is not. If our homes were what they might be, every one would be for its inmates their holiest sanctuary.

At this point the church finds its mission, and, by its Sunday school, endeavors to supplement the deficiencies of the average home in the spiritual enlightenment of children. But how inadequate it is! One hour a week for spiritual instruction; twenty-five hours a week in day schools for the teaching which they give!

But this is the opportunity of the Sunday school—to open to childhood the truths of the spiritual life. If the Sunday school fails, it is usually the fault of those who begin by neglecting their own children, and end by discouraging all efforts on the part of others to care for them. As I understand the mission of

the Sunday school, it is primarily to teach children the verities of religion and the Christian way to order conduct; and, secondarily, to seek to persuade them by their own choice to become Christians. We have only made a beginning in improving our methods of teaching. The best Sunday schools now pursue the inductive study of the Bible. That is good as far as it goes, but I raise the question whether the better teaching of the future will not add systematic courses in the study of such subjects as the following: Who and what is God? What is meant by the word "spirit," when applied to man? and when it is applied to God? What is sin? What is the basis of responsibility? What is contained in the idea of salvation? What is the Bible? and why is it regarded as the word of God? Does death end all? These are the great questions of theological inquiry and philosophical speculation, but they are precisely those which children are asking, and which they ought to have answered, since they are at the age when an answer will most affect character. But these are not the only subjects that childhood should be taught. It needs, also, instruction in the foundations of morality; in the awful wreck and ruin that untruthfulness works, and the sure rewards of honor and virtue. If more boys were made to realize that a lie is a break in the moral order of the universe, and that the slightest dishonesty is a violation of the harmony of the world, there would be fewer sad stories of those who, in later years, have been perjurers and embezzlers. It is more important that children should be made to appreciate the sanctity of one's word than to be able to demonstrate the solemn fact that the three angles of a triangle are equal to two right angles. But these are the very lessons which are neglected. I would like to see in the Sunday school three courses of instruction: one devotional, one ethical, one biblical. I would have the biblical course a simple study of what the Bible contains, so that as soon as possible our children should know the contents of their Bibles as they know other books. Then I would have the great doctrines taught in their relation to life—not as mere barren speculations, but as the sublime spiritual facts on which the happiness and welfare of men are dependent. And, lastly, the art of right living



should be studied, as becomes sane men who realize that they are called to be virtuous and holy.

But here we meet two difficulties: How can we do this with only one brief hour a week at our disposal, and the parents not coöperating? and, How may we secure teachers with the ability and willingness to do the kind of work that should be done? The church faces many perplexing problems, but none more difficult of solution than how to give to its children the religious training which ought to be given by parents at home, and which, if they realize their privileges, could be better given by them.

The spiritual opportunity of the Sunday school is, according to its limited ability, to teach the children the Bible, the eternal truths of the Christian revelation, so far as they are essential to happiness and welfare, the basis of moral action; and, finally, so to educate them in matters of conduct that they shall know how to decide as to what is right and what is wrong, and shall prefer the right to the wrong. There is another opportunity, not less sacred in itself, but still one which does not belong to the Sunday school alone, and that is the privilege of helping so to influence the scholar that he will not only desire to know about God, but also be led to dedicate himself to his service. Here is an incomparable privilege. How strange that any parent can be willing to pass it on to another! It is a mournful fact, however, that if anyone ever puts the direct question to that child, "Will you devote yourself to the service of your fellow-men in the spirit of Christ?" it will be either his minister or his Sunday-school teacher. It sometimes seems as if the one opportunity of many to have the personal appeal of a loving heart made to them to enlist in the service of Christ is found in the Sunday school, and there alone. To teach the Bible; to lead the study about God, man, and immortality; to help to the art of making wise and right decisions, and then, loaded with great desires and deep affection, to push close to receptive, youthful souls the inquiry, "Will you enlist with Christ in working for the kingdom of God?" is the superb opportunity of everyone who is set in behalf of the church to teach in the Sunday school.

As one looks out upon the world with its swift and passionate

life, with its absorption in things which are seen, with its fierce rivalries and mad competitions, and then asks about the individual human beings in those hurrying crowds, he is made sick at heart. Is history only like a river whose current sweeps on forever, but which from one moment to another is never the same? We cannot believe that. These men and women and children have some other destiny than by and by to go over the precipice which we call death, into a deep and black abyss. Who shall teach them of the true Father? Who shall declare to them their sublime possibilities? Who shall help them to understand themselves and their mission? The succeeding generations of fathers and mothers ought to do this; but, if they will not, then the church, as well as it may, must take up the neglected opportunity. And more and more it should approach this duty intelligently. The Bible, the eternal truths of the Christian revelation, the principles which should guide conduct, should not be left to haphazard instruction, but placed in wise, earnest, and reverent hands. I am persuaded that we are yet to see great changes in this department of service. Already the kindergarten has begun to take the place of the old infant class. Most schools are doing well now in teaching what the Bible contains, in helping children to become church-members; but very many schools are still far behind their possibilities in opening the fundamental truths of our holy religion, and in helping those who study to know how to make wise and accurate moral discriminations. There are exceptions, of course. I know teachers whose pupils are led into the deeper things of the spirit so gently, so lovingly, so intelligently, and in such a reasonable way that every year of their lives will show the touch of the gracious hands by which they were trained.

Thus I interpret the spiritual opportunity of the Sunday school. That opportunity cannot be separated from its duty to teach. The Sunday school is not a little church. Worship is not its chief function. Children should worship with their elders in the great congregation. A school is for study. Exhortations have their place, and are important, but in the Sunday school they are secondary. If the truths of the Christian

revelation are taught in a rational way, and with a reverent spirit, they will make their own impression. We need to have more faith in the convincing and converting power of truth.

If the truth as it is expressed in the gospels, in its simplicity and beauty, is once clearly set before our children, sooner or later most of them will accept it, because sooner or later they will find that it, and it alone, can satisfy their souls in the hours of their deepest need.



THE VIRGIN MARY

[From TITIAN'S *Assumption*, Academy of Fine Arts, Venice]



## THE CONDUCT OF THE ADULT BIBLE CLASS.

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AN adult Bible class is probably less subject to rules than any other element in the Sunday school. Pedagogical science has opened up lines along which the teachers in the elementary and secondary departments of the Sunday school can work with considerable uniformity, but the adult class includes minds less in the making, and naturally more individual and independent, than those of children. It is the fact that the teacher is dealing with mature men and women rather than with immature boys and girls that must determine his method, and at the same time must make it difficult to do more than offer suggestions for the conduct of any specific class.

Roughly speaking, the methods of conducting classes may be reduced to two: (1) those according to which an effort is made to get the class to make preparation for the Sunday session, and (2) those according to which no preparation is sought, and the class becomes a sort of debating society under the direction of the teacher.

I. There is probably more difficulty, generally speaking, in getting the members of an adult class to make preparation for the lesson during the week than those of younger classes. The cares of the week are generally such that men and women think that they have little leisure for study. Yet often it is probable that such preparation would be made if the teacher were to plan the work properly. This is especially true of the classes which are not too large and are tolerably homogeneous, like those of young men or of women.

The success of this sort of work will depend upon the character of the subject studied. There are many topics which would be very serviceable and stimulating in the case of a class of boys and girls which are quite unsuited to adults. The business-man who is accustomed to virile thinking during the week, who finds himself confronted with certain definite difficulties, and who wishes to find some help in the Bible for the conduct of his daily life, is not likely to be specially attracted by a course of study in which the effort is chiefly made to retail the stories of Old Testament heroes. The adult class must deal

with subjects which will prompt to study. Probably there is nothing better than the life of Christ, the history of the apostolic church, the teaching of Jesus and the various New Testament writers, the history of the Hebrew people, and the teachings of the prophets in their historical relations. In each one of these instances the teacher will discover that there are certain definite subjects which can be treated best when different members of the class have come prepared to give information which could not otherwise be obtained.

If once a subject is chosen which is worthy of mature thought, the teacher very likely will find it possible so to divide up the subject for the coming Sunday among the members of the class that during the course of a quarter each member of the class will have done at least one definite piece of work. In the assignment of this work the teacher will be guided very largely by the capacity and special fitness of each student. It generally will be best if the class be conducted somewhat after the fashion of a literary club, a regular program being adopted at least for each month, if not for the entire quarter, with the various topics properly assigned. This element of definiteness is essential. It is idle to expect twenty-five or more people to study an entire lesson with any great care. Simply to give out a lesson paper and ask busy people to prepare themselves to answer the questions upon that paper is death to biblical study. In the case of any given lesson, however, whether it be an International Sunday-School Lesson or (as probably will prove better) some phase in a large subject, special topics should be assigned to special persons, and these topics discussed in the class. Interest almost inevitably will be awakened. The class really begins to study the Bible seriously. Just how these topics are to be assigned will have to be determined by the teacher. Perhaps in many cases it will be possible to assign a theme from the lesson help itself, especially if it be one of those published by the Bible Study Union. In other cases it will be possible to make use of the "Senior Bible Class" of the *Sunday School Times*, or, perhaps best of all, of the publications of the American Institute of Sacred Literature, which have the advantage of clear analysis and definite directions. In other cases the program will be made out by the teacher or the class wholly apart from lesson helps, and the class thus be led along lines independent of the rest of the school. In some cases it has been found feasible to use a text-book of some sort, each of the class being expected to have read at least one chapter, and to come prepared to discuss that chapter. Such a plan can be supplemented by the assignment of special papers on subjects

closely connected with the matter in the lesson. In other words, a good teacher will conduct his class in much the same way as a teacher in a college will conduct a college class. Whether the work be found good or poor, an adult class of this sort will be of inestimable help in developing intelligent and well-balanced Christians.

II. It is to be regretted, however, that in many Sunday classes it will be found impossible to induce the members of the Bible class to make any special preparation for the lesson hour. In such cases the burden of responsibility laid upon the teacher is increased. He must not only instruct his class, but he must with severe conscientiousness refuse to allow its members to give each other false instruction through ill-considered remarks and questions.

Two methods are here open to the teacher: he can use lesson helps, or he can teach without lesson helps. While it is true that there are certain advantages in the use of the lesson sheets published by the various denominational houses, it is probably better for the teacher of an adult class to take up an entire book or subject rather than the morsels of biblical writings provided by the international lessons. If he chooses the latter method, he must carefully indicate to his class in advance the relation of the passages which he is to consider to the general subject of the course. Thus, for example, if he is to devote several weeks to the great question of Pauline and Judaistic Christianity in the early church, he must subdivide the subject and assign to each subordinate topic its proper scriptural material. In other words, he must prepare a sort of syllabus for his class. Such a method has very marked advantages, but, of course, requires a specially studious teacher to be successful. The other method, of taking a complete book of the Bible and studying it as a unit, is, on the whole, the most practicable and helpful method for the teacher who cannot expect any special preparation on the part of his class. Thus, for example, in case the book is the epistle to the Galatians, he would naturally describe the historical situation out of which the letter arose, and then would proceed to the analysis and a running exposition of the letter. It would be a great help, of course, if he could put into the hands of his class a printed copy of the analysis which he is to follow.

When now he has begun the work upon the book itself, the following points are important as determining the general line of procedure:

1. He should see to it that each lesson completes a topic and does not leave the course of thought incomplete. In this matter he will be largely influenced by the amount of time at his disposal, and this should at the least be forty-five minutes.



2. He will, as far as possible, endeavor to cover a passage of considerable length, or at least of importance, in order that the teaching may concern itself with the broad line of thought rather than with the details. The great enemy of true theological perspective is the vicious habit of stopping to moralize in an unimportant clause, be it never so fascinating.

3. He will *interpret* before applying the passage under consideration.

More particularly, (1) in the conduct of an adult Bible class the teacher should always be ready to submit to interruptions. He may even sometimes adopt means to cause them. So far from their injuring the instruction, they are certain to awaken interest, and possibly lead to helpful discussions. Only, the teacher must keep his patience!

(2) The teacher must rigorously refuse to be led into the discussion of matters which are not vitally connected with the topic under discussion. Probably nothing will test his ability more than this. Every class of men and women contains people of one idea, and unless the teacher is exceedingly wary, such persons will shipwreck the class within a month. Discussion is absolutely necessary, but it must be the discussion of the lesson, and must be guided by the teacher.

(3) The teacher must not be too much afraid of hurting the feelings of his class. It is astonishing how many things can be said to a class by a teacher when he once enjoys its confidence. It very often happens that nothing will suffice to arouse the drooping interest of a class or to shut off tangential debate except some remark which runs the risk of possibly hurting someone's feelings. Of course, no man should be rude, but frankness, even if at times it is severe, is often necessary to shatter some hobby or to save the hour's instruction.

(4) At the close of the discussion the teacher should always recapitulate the important points. Details can be allowed to go.

(5) It does not need to be said that an earnestness which arises from a belief that the lesson hour is one of downright importance, and that the lesson is really worth teaching, is an absolute condition of all successful work. Not half so many Bible classes have been ruined by feeble moralizing and pathetic anecdotes — and they are legion — as by perfunctory teaching.

# The International Sunday-School Lessons.<sup>1</sup>

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## I.

NOVEMBER 5. NEHEMIAH'S PRAYER, NEH. 1:1-II.

1. *The cup-bearer of Artaxerxes.*—Between the reign of Darius I. (521-485 B. C.), in whose early days lay the work of Haggai and Zechariah, and that of Artaxerxes I., called Longimanus (464-426 B. C.), the master of Nehemiah, intervened the rule of Xerxes I., a period of comparative silence so far as the biblical books are concerned, save for the memorials preserved by the book of Esther. The temple had been rebuilt at Jerusalem (Ezra 6:14), but the city itself was for the most part desolate as in the days when Nebuchadrezzar dismantled it, and its walls were still unbuilt. Various companies of exiles had returned from Babylon, but the promises held out by the prophets seemed far from fulfilment. Indeed, so few were those who had come back from the east that the messengers who went from Judah to Susa to report the condition of things, and to ask for assistance, spoke of the entire population of the province as "the remnant that are left of the captivity," *i. e.*, those who had been left when their brethren were transported; and Nehemiah referred to them as "the Jews that had escaped, which were left of the captivity" (Neh. 1:2, 3). Among the courtiers of the king of Persia there was a Jew who had risen to the position of royal steward, or cup-bearer. To him, as the most influential representative of his nation, a party of travelers from Judah came with reports of the unhappy conditions prevailing at Jerusalem. They were led or introduced by Hanani, a relative of Nehemiah, and they found him more than willing to listen to their sad story. He seemed to feel that he was under obligations to exert himself in behalf of his people in their distress. The tidings from Jerusalem plunged him into profound sorrow, and for some days he mourned and fasted.

<sup>1</sup> The chief value of these studies will be found in a careful use of the questions which constitute the last division in each case. The other material is valuable only in so far as it is an aid to their use.

2. *Preparing for action.*—Nehemiah knew that active measures were needed if the wretched state of Jerusalem was to be relieved. But he also knew that the first essential of effective service was thorough preparation. Therefore he sought to equip himself for his coming work by prayer and fasting. The latter was not merely a sign of sorrow. It was a means of discipline and preparation for a great task. Nehemiah desired to get himself right with God before attempting anything else. The character of this man is deeply interesting. He exhibits just those qualities which combine in an ideal leader. He had a high position at the court, which was doubtless the result of years of faithful service. He was loyal to his nation, notwithstanding his high place, and the poverty and disesteem in which the Jews found themselves. He was a man of deeply religious nature, one who in an emergency turned to God for strength and wisdom, not relying upon himself. Lastly, he was a man whose strength of purpose, nobility of character, and energy of disposition made him an inspiration to those whose coöperation was necessary in reviving Jerusalem. In his prayer, which he was at pains to record, he confessed the sins of his people and his own house. But he also claimed the promise made of old, that repentance should secure the divine favor. The very blessings which Israel had received in the past were the pledge that God would not cast them off. The success of his work for his people was the object upon which he invoked benediction, but especially his coming effort to secure the favor of the king, on whose will all depended.

3. *Questions.*—(1) In what reign did the work of Nehemiah fall? (2) What were the conditions prevailing in Jerusalem as to the temple? the walls? the gates? the people? (3) How did Nehemiah learn these facts? (4) Who constituted the larger proportion of the population of Judah, the people left there or the returned exiles? (5) Why did the deputation tell these things to Nehemiah? (6) What was his position at the court? (7) What was the impression made upon him by the recital? (8) Why did he mourn? (9) Why did he fast and pray, as a sign of sorrow for the distressing conditions, or as a means of preparing for his work? (10) What did he propose to do? (11) What four interesting qualities appear in the character of Nehemiah? (12) Whose sins did he confess? (13) What warnings had been given Moses? What promise? (14) What particular favor did Nehemiah ask? (15) How does the life of Nehemiah impress the lesson of the responsibility of wealth or power? of the value of a leading man's influence to religion? of the humility in accepting lowly tasks, which



beautifies a character ? of the earnestness with which good enterprises should be undertaken ?

## II.

NOVEMBER 12. REBUILDING THE WALLS OF JERUSALEM, NEH. 4:7-18.

1. *Nehemiah's journey and leadership.*—It was in the twentieth year of Artaxerxes I. that Nehemiah secured leave of absence for a visit to Jerusalem, concerning which he had heard such unfavorable reports. The manner in which his request for leave was granted convinced him that the king's heart had been favorably disposed by the blessing of God. Artaxerxes gave him, not only permission to go, but as well letters and passports for the governors beyond the Euphrates and to Asaph, the keeper of the king's forest, whose name indicates that he was a Jew, requiring him to furnish Nehemiah with timber for the repair of the public buildings and the gates of Jerusalem. Escorted by a company of horsemen Nehemiah started on his westward journey, arriving without accident in Jerusalem. After a brief interval he made a night inspection of the walls, which he discovered to be almost totally dismantled and useless. In a public assembly which he called he exhorted the citizens to unite in an effort to repair the city, and under the inspiration of his words they took up the task. The third chapter of Nehemiah is an interesting summary of the different sections of the wall that were repaired and of those who had part in the undertaking. Princes and people worked side by side, and the different crafts and professions were enlisted. Many worked opposite their own dwellings, and companies even came from cities beyond the walls to assist in the enterprise.

2. *Building the walls.*—This attempt to strengthen Jerusalem was resented, however, by neighboring people, who seem to have allied themselves to prevent it, and were led by three men, Sanballat, Tobiah, and Gesham, the first of whom was apparently the governor or prince of Samaria. This combination of Samaritans, Ammonites, Arabs, and Philistines saw in the rise of Jerusalem from her ruins a serious menace to their safety, inasmuch as the position of the city made it an almost impregnable fortress. It was a time of great danger for the builders. Three obstacles stood in their way. First, there was the difficulty of performing the work because of the enormous accumulations of débris, and before this was cleared the workers were exhausted. Again, there were constant attempts on the part of their enemies to secure entrance into the city by stealth and overpower the Jews. And,

thirdly, there was an effort on the part of the Jews of the territory around Jerusalem to prevent their brethren from helping the Jews in the city. In spite of all this, however, the work went on under the indefatigable leadership of Nehemiah, who armed his people with weapons and hastened from point to point on the watch for danger. From that time forward there was no delay in the work. Fighters and artisans stood side by side, and the workers themselves were girt with arms. Nehemiah had succeeded in infusing sufficient interest into the rulers of Jerusalem, so that they were heartily enlisted in the task, while he kept by his side the trumpeter to give the alarm in case the city should be attacked.

3. *Questions.*—(1) How did Nehemiah secure permission to visit Jerusalem? (2) How does this expedition and all of its results appear to be the answer to Nehemiah's prayer? (3) With what credentials was Nehemiah furnished? (4) What did he discover to be the condition of Jerusalem? How long had this condition lasted? (5) Describe the process of building as set forth in chap. 3. What different classes are named as workers? (6) Who opposed the erection of the walls? (7) What was the motive of this opposition? (8) What were the three difficulties with which the builders had to contend? (9) What was the motive of the country Jews in withdrawing help from those in Jerusalem? (10) Where did Nehemiah set the armed people? (11) In what manner did he keep the oversight? (12) How did he encourage the fighters? (13) What effect did this have upon the enemies? (14) What was the proportion of workers and warriors? (15) How were the rulers disposed? (16) How were the workmen equipped? (17) Why did Nehemiah keep the trumpeter by him, and what was his duty? (18) What elements are seen to be prominent in Nehemiah's character? (19) What lessons may be drawn from the inspiration which Nehemiah brought to Jerusalem, and the success of his work there? (20) What is the value of such a man in every place where good enterprises need to be undertaken? (21) Is success in a good work always possible to a leader who possesses energy and enthusiasm?

### III.

NOVEMBER 19. PUBLIC READING OF THE SCRIPTURES, NEH. 8: 1-12.

1. *Nehemiah's success amid difficulties.*—During the work of rebuilding the walls of Jerusalem Nehemiah took the precaution to keep as many people as possible within the limits of Jerusalem, though some

of them had their homes at a distance. Thus he saved himself the necessity of opening the gates except as it was necessary. But he found that there were dangers within as well as without the walls, dangers which arose from the selfishness of the people. The wealthy were inclined to be oppressive and avaricious. They loaned money and other necessities to their poorer brethren at rates of interest which, though small as measured by modern standards, were too much for such times and circumstances. When the cry of the oppressed arose, he set the example of refusing to take further interest, and his words of reproof led to reform. He also saved the province the expense of the governor's provisions to which he was entitled, living entirely at his own expense, and further placing the community under obligation to him by setting an ample table for visitors and leading men among the Jews. These facts Nehemiah recites with the apparent feeling that some credit was due him for his generosity. The plots of his enemies were soon renewed. When they saw that they could not break into the city and stop the work, they tried to entice Nehemiah outside of Jerusalem for a conference, expecting, probably, to obtain possession of his person or even murder him. This they attempted four times unsuccessfully, as he replied that he was doing a great work and could not come down. Then they attempted to secure a conference by representing that they understood he was plotting to be king, and either threatening that they would inform the Persian government of his designs or intimating that they would assist him in his enterprise. He stamped the whole report as false, and continued as before. Failing in these efforts they tried to bring the governor into discredit with his own people by inducing him, through a false prophet in the city, to take refuge in the temple from an imaginary plot. Nehemiah replied with indignation that he would not save his life by seclusion, and especially, being a layman, by invading the sacred precincts of the temple. Thus plots and counter-plots brought disquiet to the soul of the noble-hearted man, but he pursued his task until the wall was finished in fifty-two days. In the seventh chapter there is given a list of the residents in Judah, which corresponds very closely with that preserved in the second chapter of Ezra.

2. *A meeting for Bible study.*—A period of some length seems to have intervened between the two sections of Neh. 7:73. When the narrative is resumed, it is after Ezra and Nehemiah have joined forces, whether, as has been usually supposed, Ezra had come at an earlier period and perhaps withdrawn or kept himself in seclusion during



Nehemiah's reforming work, or, as perhaps seems more probable, Ezra had recently arrived after the reforms of Nehemiah were well under way. In this case the governor had made his visit to Persia after twelve years and had returned to Judah. In the seventh month, the usual time for the feast, the people were gathered in a public assembly for which the previous work of Ezra had prepared them. He had come to Jerusalem with the book of the law in his hand, prepared to instruct the people in its proper observance. This was the occasion of its first public reading. Half a day was consumed in the public instruction. Ezra himself stood high up upon a platform, and below him a company of men who assisted in the work, perhaps passing on the words as they were read by the scribe. The whole congregation joined in the service and responded in token of their interest. Nehemiah, the Tirshathah or governor, was present and encouraged the people. The words of the law had alarmed them, and they wept; but the leaders encouraged them rather to rejoice in the presence of Jehovah and the sacredness of the day. The multitudes were then sent away to feast and to send gifts to the poor, rejoicing in the privilege they had enjoyed of hearing the word of God.

3. *Questions.*—(1) In what month were the people assembled in Jerusalem? (2) What work of Ezra had prepared for this public assembly? (3) What had Ezra brought from Persia? (4) Why was it necessary to read the law publicly in order to acquaint the people with its contents? (5) Was the law heard for the first time in this assembly? (6) How were the people disposed toward the service? (7) What was the arrangement for the reading and interpretation? (8) By whom was Ezra assisted? (9) How did the people manifest their interest? (10) How does the margin of the Revised Version explain the reading "distinctly" (vs. 8)? (11) What part did Nehemiah take in these proceedings? (12) How did the leaders encourage the people? (13) Why did the people weep? (14) What were they bidden to do? (15) What was the character of the day? (16) In what fact did they rejoice? (17) How may the facts of this lesson be applied to public interest in the study of the Bible? (18) Is the word of God always interesting to those who study it? (19) What effect does it have upon the conscience of the sinful? (20) Is the Bible in danger of neglect at the hands of its friends? (21) What measures can be taken for the promotion of its study?

## IV.

NOVEMBER 26. WOES OF INTEMPERANCE, PROV. 23:29-35.

1. *The book of Proverbs.*—This book is a collection of short and sententious sayings relating to the various problems of common life, and especially to the questions of success and failure. It is not primarily a book on religion, but deals in a practical manner with the affairs of everyday life, and gives the reflections of wise men upon conduct. Solomon is known to have been a wise man who uttered many sayings which passed into the possession of the nation and were probably gathered into a collection at a comparatively early period, but many others, no doubt, composed proverbs, and sayings of this kind naturally found their origin among all classes of people, so that it is difficult to discover with whom a particular saying actually originated. It was the natural inclination of the people to attribute many, and perhaps most, of these sayings to Solomon as the one who was most likely to have been their original maker, and so the proverbs of the nation gathered up in various generations finally found their way into a collection which in general passes by his name, though it makes no claim as a whole to have come from his hand. The proverbs do not relate themselves closely to one another, save in a few cases where the same thought runs through a series of verses. For the most part, they are disconnected sayings which have come out of the experience of the people and are set down for the guidance of future generations.

2. *The woes of the drunkard.*—In this very familiar passage the characteristics of the wine-drinker and the consequences of his indulgence are set down as observed, and perhaps even experienced, by the one who originally gave form to these words. The drunkard is one who has woe, sorrow, conflicts, distress of many kinds, and wounds whose cause he cannot explain, but which have come as the result of his drinking. His face bears the marks of his dissipation. These facts are impressed by the form in which they appear. The man who stays at the place of drinking and wastes his time in indulgence is, naturally speaking, the man who suffers the consequences of his sin. Turning, therefore, from the picture of the drunkard to the one who may be tempted, the writer warns away from the cup, however fascinating it may seem. At the last its consequences are bitter and its sting is like that of a deadly serpent. Unaccountable things happen to the drunkard. He sees strange sights which no one else beholds, and he speaks folly and blasphemy, unconscious of the spectacle which

he makes. He is either indifferent to his surroundings or deathly sick as the result of his indulgence, like one who is seasick. When he comes to himself he is conscious that he has been beaten and wounded, but he has not realized it. But the tragedy of the whole experience comes with the final words : all these dreadful experiences should be a warning, and yet he is only anxious to regain his faculties that he may plunge once more into similar dissipation.

3. *Questions.*—(1) What is the character of the book of Proverbs ? (2) With whose authorship is it usually associated ? (3) What is the basis for this tradition ? (4) Are there portions of the book which make no claim to be the work of Solomon ? (5) Are the proverbs closely related to one another ? (6) By what form of sentence does the writer of the present lesson seek to make his opening more impressive ? (7) What does he affirm as to the woes of the drunkard ? (8) What warning does he give against the use of strong drink ? (9) Does he deny that it is pleasant ? (10) Wherein lies its peril ? (11) What are the experiences of the drunkard as recorded here ? (12) Why is he like one at the top of a mast ? (13) Of what is he unconscious ? (14) What is his resolution on regaining his faculties ? (15) How does the problem of intemperance differ today from that in Israel ? (16) What is the effect of the organizing and soliciting power of the saloon ? (17) What method can be employed for the abolition of the curse of intemperance, in the home ? in society ? in the school ? in the state ? (18) Is anyone justified in remaining indifferent to the question ?



## Book Reviews.

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**A Dictionary of the Bible.** Dealing with its Language, Literature and Contents, including the Biblical Theology. Edited by JAMES HASTINGS, M.A., D.D., with the assistance of JOHN A. SELBIE, M.A. Vol. II, Feign-Kinsman. Edinburgh: T. & T. Clark; New York: Chas. Scribner's Sons, 1899. Pp. 870. Cloth, \$6; half morocco, \$8, a volume.

The first volume of this great four-volume work appeared a year ago, and received in this journal (see BIBLICAL WORLD, August, 1898, pp. 129-33), and in many others, unusual praise and commendation. The second volume is of larger interest and importance than the first, because of the subjects which alphabetically fall to it. This is true of both Old and New Testament fields.

Once more the typography of the work impresses one as the finest and most useful which has ever been given to a Bible dictionary; in fact, it would be difficult to improve upon it. The admirable analytical arrangement of the long articles, with sections and subsections marked by side-heads, numbers, and boldface catchwords, with the tabled analysis at the head, makes the elaborate articles as perspicuous and easy of access as one could wish. The body type of the work, though small and printed solid in double columns, is clear and thoroughly readable. Even the very small type used for the notes and bibliography causes no complaint. The somewhat elaborate system of abbreviations employed in the work, at first a little perplexing, soon becomes familiar. Only a few typographical errors are discoverable.

This volume contains two good maps, one of the Kingdoms of Israel and Judah, the other of the City of Jerusalem as it is today. The illustrations, which were not numerous in the first volume, have almost disappeared from the second; a few trees and implements are pictured. Under the article "House" there is one illustration, showing a carved door—that is all, nothing to picture the construction, appearance, or furnishings of the oriental house. Not a single picture is given in the article on Jerusalem, nor in the extensive article on Food; yet where would illustrations be more instructive? Nor are there any illustrations in the articles on Games, Gate, Hair, High Place, Hospitality, Idolatry, Jacob's Well. That is to say, the design of illustrating

the work has been practically given up. This is unfortunate ; at the same time it is scarcely a mistake, for pictures are bulky, and space is very valuable in such a work as this. Probably the work could not have been compressed into four volumes otherwise.

The volumes are necessarily so large and heavy that the half-leather is to be recommended above the cloth binding.

But to turn to the contents. They may best be considered by classifying the articles into natural groups.

*Old Testament biography and archaeology.*—Old Testament biography is richly represented in this volume. Of the patriarchs, Isaac, Ishmael, Jacob, and Joseph, to mention no others, belong here ; Joshua, Jael, Jephthah, and Gideon from the Mosaic age and the times of the judges ; Hezekiah, Jeroboam, Josiah, and a multitude of other kings ; and Isaiah, Jeremiah, Joel, Habakkuk among the prophets ; while among more general biographical subjects are such as Israel, Hittites, Hebrew, Jebusite, Gog, and Goim.

The selection of the writers for these articles has been in many cases altogether successful. A. B. Davidson for Jeremiah and Hosea, George Adam Smith for Isaiah, E. König for Jonah, Sayce for Goim and Hittites, Whitehouse for Hoshea, are recognized as eminently fitting. While unexpected, it is gratifying that Professor Driver writes on the patriarchs Jacob, Ishmael, Joseph. His treatment is full, discriminating, and learned. The article upon Joseph makes admirably full and accurate use of Egyptian sources. Margoliouth has the subjects which border upon the Arabian field, and is learned, but unequal. Some new names appear, such as W. E. Barnes, whose article History of Israel is attractive and scholarly, but lacks the generalizing element necessary for a rapid sketch. The kings of Israel and Judah are distributed among I. A. McClymont, whose work is admirable ; G. A. Cooke, who is equally good ; and N. J. D. White, who does not reach the same level of excellence. Lukyn Williams, who writes on King and Hebrew, is distinctly weak. The work on minor biographies is done in a scholarly manner by J. A. Selbie and J. F. Stenning. The latter is especially thorough in the treatment of his subjects.

Geography and archæology furnish themes for articles which in most cases call for no extended criticism. The geography is handled largely by Sir Charles Warren and C. R. Conder. The latter writes the exhaustive article on Jerusalem. His views concerning the site of

Zion are controverted by Professor Driver, writing under the head of Jebus. Two significant topics in archæology are "Harlot" and "Idolatry." Both are handled by W. P. Paterson, and, while informing, must be regarded as inadequate. Full treatment of the important subjects "Foreigner" and "Er" is given by Selbie. W. J. Beecher writes guardedly on "Giant." "Flood" and other articles by F. H. Woods are full, but not always quite up to the best scholarship.

*Old Testament introduction.*—Many of the greatest subjects of Old Testament introduction fall to this volume. The article on Genesis, by H. E. Ryle, deals in a satisfactory manner with the contents, plan and unity, composite structure, component sources, historical value, religious teaching, and literature of the subject. A careful analysis is made of the different sources of which the book is composed, and the differences in their character are noted. Respecting the early narratives of the book emphasis is placed upon the common character of the traditions possessed by the Hebrews and other races, but also it is noted that the spirit in which the material is handled is vastly higher and avoids the puerilities and superstitions inalienable from the polytheism of other narratives, such as the Babylonian. In the stories of the patriarchs the author observes that the difficulty which besets the modern student is how to distinguish the substratum of actual history from the accretion of later legend and from the symbolism of eastern description. In general, satisfactory ground may be reached upon the subject, but fresh light may be expected from future discoveries. The religious teaching of the book is prominent on every page. The Scriptures were written for religious instruction, and in no book of the Old Testament are the treasures of theology to be found so close, as it were, beneath the surface as in the book of Genesis. These appear in the foundations of a true and spiritual religion, in the redemptive purpose as unfolded by the gradual process of election, in the prominence given to the conception of God as one who was in communion with the children of men, and in the idea of the progressive religious teaching of Israel.

The article on the Hexateuch, by F. H. Woods, occupies thirteen pages and deals as adequately as such brief space will permit with the many questions which arise in connection with these books. The composite character of the Hexateuch, the method of composition and characteristics of the different sources, are given adequate treatment, and the general conclusions which have been reached by practically



the whole modern school of biblical criticism are set down. Of the two documents J and E the former is believed to be the older and is from a Jewish source, while E is the product of the northern kingdom. These were blended into one before D was composed. For many centuries probably the only records of the past were those contained in song and saga. J E was the first attempt to collect these so as to form a connected written history, probably dating from the eighth or ninth century B. C. During the exile a new body of ritual law, more priestly in its character than D, was drawn up, probably by some disciple of Ezekiel. This was followed by a new version of the whole history, and especially of the legislation, conceived in a still more sacerdotal spirit, which was probably completed about a century later and promulgated by Ezra and Nehemiah. Our present version of the Hexateuch, with its editorial revisions, may be dated somewhere in the third century B. C.

An exceedingly satisfactory article is that on Isaiah, by George Adam Smith, which treats of the personal history of the prophet, the structure and contents of the book, its authenticity, the Messianic prophecies in the first part, the theology of Isaiah, the religious reforms in his time, the historical section of the book, the portions believed to be from other authors, the structure and date of chaps. 40-66, and the theology of this section. There is presented here in general what has already become familiar to biblical students through the two volumes by the same author in the *Expositor's Bible*, but the list of literature at the close is exceedingly full and suggestive.

Such articles as Habakkuk, by S. R. Driver; Haggai, by G. A. Cooke; Hosea and Jeremiah, by A. B. Davidson; Joel, by G. G. Cameron, and Jonah, by Edward König, are brief but interesting treatments of these books. The date of Jonah is fixed in the post-exilic period, but not beyond the year 300 B. C., and its contents are declared to be a symbolic narrative, while its teaching is that Israel has been intrusted by God with the mission to call the nations to repentance, and is not to be jealous if they manifest penitence and God takes back the threat which he had pronounced against them. In an informing article on Joshua, George Adam Smith maintains the historicity of Israel's unity before and at the crossing of the Jordan, against Stade and others, and declares that this is necessitated no less by the general force of tradition than by the historical probabilities, and especially the work of Moses. The philological and textual evidences afforded by the book go to show that its final redaction occurred very

ate, certainly after Ezra's time, perhaps not till the third century B. C. The article on Kings, by C. F. Burney, maintains the usual position that these books received their first and main editorial fashioning in the period just preceding the exile, and in the deuteronomic spirit, but that many additions of an editorial character were made at subsequent times.

*New Testament biography.*—By far the most important of the contributions on New Testament matters is the article, or rather collection of studies, by Professor Sanday upon Jesus Christ. Rejecting any attempt at working out from the self-consciousness of Jesus, Professor Sanday begins with the more external matters, and then turns to his teaching and character. The "Survey of Conditions" which serves as a sort of introduction to the article contains a comprehensive sketch of the outer and inward elements of Judaism, but its statements are not much used in the body of the work, and the paragraphs upon the Messianic hope contain little beyond a summary of views commonly held. The real value of the article appears as soon as Professor Sanday begins to handle the gospel material. Here his combination of learning, exegesis, and criticism is most admirable. So far as the dates of his chronology are concerned, he is practically at one with Turner's article on Chronology in Vol. I, but in his treatment of the sources he shows a historical method and an emancipation from the methods of traditional harmonies altogether delightful, even if it be not always self-committing. He thinks the order of Mark 2:23—3:6 not chronological, holds that there was but one cleansing of the temple, regards John 4:46—54 (the nobleman's son) and Matt. 8:5—13 (the centurion's servant) as possibly two forms of the same story, and suggests that the same may be true of Luke 5:1—11 and John 21:1—11, as well as of the two feedings of the thousands. The story of the temptation he regards as symbolical, and the transfiguration as a vision. His treatment of miracles is a happy illustration of criticism. The opening of the graves (Matt. 27:52 ff.) at the time of the crucifixion he frankly says belongs to a stratum of sources "that carries least weight," yet at the same time he holds that the critical evidence for the "nature miracles" as a class is as strong as for those of healing. In fact, Professor Sanday finds in the criticism of the gospels a basis for an increased faith in their historical worth. Quite as important as his discussion of miracles are the sections upon such difficult matters as the Chronology of the Passion Week, the Genealogies, the Resurrection,

and the "Verdict of History." The treatment of the virgin birth is less satisfactory, although the author's habits of cautious statement are well illustrated in his conclusion: "Our names for the process [the break of the continuity of heredity through the appearance of a sinless man] do but largely cover our ignorance, but we may be sure that there is essential truth contained in the scriptural phrase, 'The Holy Ghost shall come upon thee, etc.'" Other and perhaps even more characteristic quotations might be given, so uniformly excellent is the work. Even though—and we say it with great hesitation of the author of the *Authorship and Historical Character of the Fourth Gospel*—it seems to us that Professor Sanday has not availed himself of the results of the criticism of the fourth gospel as satisfactorily as of that of the synoptics, it is no small thing that, practically first of all Englishmen, he has attempted a scientific treatment of his great theme. Others, under his influence, will go farther and to more assured results than he, but they will follow in the way he has marked out. As it stands it is the best introduction to the study of the life of Jesus with which we are acquainted.

The article upon John the Apostle might more properly be called "The Johannine Theology," so disproportionately small is its biographical section. The author, Rev. T. B. Strong, of Christ Church, Oxford, holds to the Ephesian residence of John, on the basis of the evidence of Irenæus, Polycrates, and Papias, but then, after having congratulated himself that he is "not concerned with the further and more complicated question of the authorship of the fourth gospel," without more discussion goes on to present "The Theology of St. John," without querying whether the gospel and the epistles are genuine. This is legitimate enough in itself, but may mean much or nothing in an article upon John the Apostle. In treating of the doctrine in the gospel, the author's method is wholly unsatisfactory, as he attempts no systematic distinction between the teaching of Jesus and that of the evangelist. As a classification of texts this section is more successful; but biblical theology is more than that. Again, whence does the author get from Johannine thought the "church" that plays so large a rôle in his exposition of the doctrine of the Holy Spirit? Nor does he handle the vital problem as to whether the author of the gospel and epistles of John could be the author of the Revelation, except to declare that a position of each is the same "in its ambiguity," or in its "clearness and obscurity"! Yet the article concludes with the reassuring remark that "it must be obvious by this time how closely



the thought of the Apocalypse is connected with that of the gospel and the epistles"!

Of the other biographical articles, that of Headlam upon Herod is a piece of monumental erudition, and, though brief, actually exhausts the sources of the history of the Herodian family; those on Felix and Festus adopt practically the traditional chronology; that on Gallio naturally gives us no new information as to a man of small importance in either secular or sacred history; that of Professor Plummer upon Judas is an admirable example of frankness in dealing with the variant accounts of the traitor's death.

*New Testament geography and archaeology.*—The geographical articles of special importance are those upon Jerusalem (C. R. Conder), Galilee (S. Merrill), Galatia (W. M. Ramsay), Gerasa (C. Warren), Golgotha (C. Warren), and Iturea (G. A. Smith). Lieutenant-Colonel Conder has given an extensive and in every way admirable description of Jerusalem as it was in Jesus' day, discussing with care and wisdom the difficult problems of the city walls, the temple, and the localities of the great events in the life of Christ. The site of Calvary is considered more likely to be to the north of the city, at or near "Jeremiah's Grotto," rather than at the traditional place; but the opposite view is taken by Colonel Warren, in the article Golgotha. One regrets that no attempt was made to determine the population of Jerusalem at the time of Jesus' public ministry. And the same lack is noticeable in Dr. Merrill's article on Galilee, where only indefinite statements are given, suggesting a dense population. Dr. Merrill, in his earlier book entitled *Galilee in the Time of Christ*, endeavored to defend Josephus' preposterous figures as to the population of Galilee. Why can we not have a reasonable discussion and estimate from the New Testament geographers as to the population of Jerusalem, Judea, and Galilee in Jesus' day? Professor Ramsay has made a masterly argument for the so-called South-Galatian hypothesis, the view that the Galatia of Paul's epistle included and mainly designated the district of the first tour—Antioch, Iconium, Lystra, and Derbe. He has already convinced many of this hypothesis, and it seems likely that it will in time become the accepted view.

Of the archaeological subjects only a few can be mentioned here. The group of articles, Gehenna (R. H. Charles), Hades, Hell, Heaven (all by S. D. F. Salmond), are excellent, and will help much to clarify popular opinion on these difficult themes. The articles on Food

(A. Macalister), House (C. Warren), and Hospitality (W. Ewing) are filled with exact and interesting information concerning oriental social life which makes real to one the people of the first century, and the historical character of the gospels. The Genealogy of Jesus Christ (B. W. Bacon) is a vigorous critical article which in all probability gets pretty close to the facts behind these records. Jacob's Well (W. Ewing) is admirably described with respect to just those things which one wishes to know about it.

*New Testament introduction.*—The second volume is the most important of the four in this respect, for it contains the general article on the Gospels (V. H. Stanton), and the special articles on John's Gospel (H. R. Reynolds), John's Epistles (S. D. F. Salmond), Galatians (M. Dods), Hebrews (A. B. Bruce), James (J. B. Mayor), and Jude (F. H. Chase).

Professor Stanton's treatment of the origin and relations of the four gospels is scholarly, well-balanced, and valuable. It is not all that we hoped it would be; it is perhaps not superior to the article on the gospels by Professor Sanday in the revised *Smith's Bible Dictionary* and his *Expositor* articles, or to that of Dr. E. A. Abbott in the *Encyclopædia Britannica*. Certainly those articles are not superseded by this one. Professor Stanton gives large place to oral tradition in the formation, but holds to the two-document theory which is now so commonly adopted. The relation of the fourth gospel to the synoptics is carefully discussed. His general conclusions are moderate and wise. The dates for the synoptics are 70–80 A. D., while for the fourth gospel no date is mentioned, but it is placed in the closing years of the apostle's life. With the question of the Johannine authorship he does not deal. He maintains that John is right as to the crucifixion on 14th Nisan, and that the synoptics can or must be made to conform to this view. He defends the two cleansings of the temple, and thinks John's chronology correct (though he regards the feast of John 5:1 as uncertain). The only real ground of complaint against the article is that it does not contain a great deal more material and discussion of the gospel problem; this, however, may not be the author's fault. The article is sixteen pages long; a better proportion for it in this dictionary would have been twice that extent.

The article on John's Gospel, by Principal Reynolds, is disappointing and discouraging. Of course, this is a critical and delicate subject, and the treatment of it will go far to stamp the *Hastings Dictionary* as conservative or radical. We appreciate and sympathize with the desire that the work shall be conservative. Conservative, but not traditional. Yet Principal Reynolds' view of the gospel is essentially traditional; and it is not only that—it is ardently polemical. What can be said for an author who writes today upon the gospel of John and disregards entirely the view of *essential* as distinguished from

*actual* Johannine authorship? It is counted by many a great achievement of criticism that they can hold to the apostle John as the *source* of the material in the gospel, while attributing the *difficulties* which it presents to a disciple of John who gave the work its present form. That view may not represent the historical fact, but scholars who hold to it cannot be ignored, and their strength the conservative school cannot well spare. It would have been much better if an author could have been chosen to write this article who could have seen all sides of the problem, who was not shut out by mental bias from recognizing real difficulties and legitimate distinctions, and who would have given fair consideration to other theories than his own.

The article on Galatians, by Dr. Dods, is good, but it is brief and not strong; it does not rise to the possibilities of the epistle. Professor Mayor's treatment of the epistle of James is a repetition of that given in his commentary, and is a thorough defense of the traditional authorship and early date of the writing. Full justice is not done to other views of the epistle. The article on Jude, by Principal Chase, is an admirable piece of work, exhibiting scholarly conservatism in its best manner. Of other articles there is not room to speak.

*Biblical theology.*—In this department also the second volume of our dictionary is the most important, for with the exception of the Pauline theology (and, so far as there is any, the Petrine theology) all the great themes are found here. The most extensive articles are upon God (Old Testament—A. B. Davidson, New Testament—W. Sanday), Incarnation (R. L. Ottley), Kingdom of God (J. Orr), Holy Spirit (H. B. Swete), Johannine Theology (T. B. Strong, H. R. Reynolds, and S. D. F. Salmond). Lesser articles are upon Foreknowledge (A. Stewart), Forgiveness (J. F. Bethune-Baker), Glory (G. B. Gray, J. Massie), Gnosticism (A. C. Headlam), Children of God (J. S. Candlish), Grace (A. Stewart), Holiness (J. Skinner, G. B. Stevens), Justification (D. W. Simon).

Of the five great articles first named, the last one is threefold; that is to say, the Johannine Theology is treated in three different articles: that upon the Apostle John, by T. B. Strong; that upon the Gospel of John, by H. R. Reynolds; and to some extent in that upon the Epistle of John, by S. D. F. Salmond. This is an unsatisfactory arrangement. One may infer that the editor intended Mr. Strong to handle the subject, as his treatment is furnished with a subhead, "The Theology of John," and he fills ten pages to Principal Reynolds' six pages on this subject. It would have been better to have made a separate article, "The Theology of John." And from what has been said above as to Mr. Strong's presentation of the subject, one can only express regret that the work was not better done. The question of the relation of the teaching of the fourth gospel to the teaching of Jesus is supposed to be an important one. Some regard the teaching contained in the fourth gospel as the teaching of Jesus, in which case it is a misnomer to call it the Johannine theology. Others think that the teaching of the



fourth gospel is so thoroughly a mental, spiritual, and stylistic remolding of Jesus' teaching as to make it an individual system as peculiarly John's own theology as Paul's theology is his own. To which class do Mr. Strong and Principal Reynolds wish to be assigned? If to the former class, both of them should have dealt fairly and adequately with the relation of the teaching of the fourth gospel to that of the synoptic gospels. The conclusion of the matter is that the theology of John has not received the treatment in the dictionary which we might have hoped, or even expected; that the writers have fallen short in essential respects of a true biblical-theological method and standard.

Of the other four great theological articles much pleasanter things can be said. Professors Davidson and Sanday have furnished a study of God which has not been equaled in the same compass, and which gives great value and dignity to the volume. The science of biblical theology is honored and advanced by their contribution. The article upon the Kingdom of God, by Professor Orr, occupies thirteen pages. It is marked by great scholarship, clear critical vision, spiritual insight, and good sense. While one may differ with the author in many points of historical detail or interpretation, one must approve his method, his spirit, and his main conclusions. There are some articles in this volume which every Bible student should know through and through, and this article is one of them. Professor Swete's article on the Holy Spirit (nine pages), and Mr. Ottley's article on the Incarnation (nine pages), are both of them of unusual worth, certainly superior to any treatment of these subjects of like extent.

With reference, therefore, to the work as a whole, it is simple justice to say that no Bible dictionary now published (we do not yet know what the Cheyne-Black *Encyclopædia Biblica* will be when it appears) can compare with this one for the value of its contents and the excellence of its typography. It should be on the nearest bookshelf of every Bible student, and constantly consulted. All do not understand the usefulness of a work like this. Some think it too expensive to buy. But the fact is that this dictionary will be worth more to the general Bible student than any hundred books he could buy singly, and which would cost him many times as much. Each one of the forty or more great articles in this volume alone would make a book by itself, printed in ordinary book type and style; and most of them would be superior to any similar books published. That is, one can get here for six dollars what otherwise he would pay at least sixty dollars for, and have all the remainder of the articles in the volume without expense. A little mathematical calculation is sometimes useful. Every reader of this journal will find it to his interest to make one at this point. Here is a work that is a library in itself for pastor or Sunday-school teacher, and a library that on the whole is superior to all others for the use of the average student of the Bible.

THE EDITORS.

# THEOLOGICAL AND SEMITIC LITERATURE

## A BIBLIOGRAPHICAL SUPPLEMENT

TO THE AMERICAN JOURNAL OF THEOLOGY, THE AMERICAN JOURNAL OF SEMITIC LANGUAGES  
AND LITERATURES, AND THE BIBLICAL WORLD

BY W. MUSS-ARNOLT

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NATIVEWORKMEN EMPLOYED FOR EXCAVATING IN PALESTINE

[From Bliss and Dickey's *Excavations in Palestine 1894-1897*]

# THE BIBLICAL WORLD

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## EDITORIAL LETTER.

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### TO OUR READERS:

The approach of Christmas, with its sacred as well as its conventional associations, always recalls the importance of the fact it celebrates. Never has the birth of Jesus had such a significance for the Christian thinker and teacher as today. Thanks to two generations of historical criticism, the days of uncertainty as to whether there ever was such a person as the Jesus of the gospels have passed; the most thoughtful, scholarly Christian can now accept the historical basis for faith. Thanks also to the same untiring scholarship, we know more than ever before about the customs, the politics, the religious hopes and teaching of the time in which Jesus lived, and thus more than ever before are we able to appreciate the uniqueness of his character and the depth of his thought. He has become a certainty, and he is growing real. That he was the Son of God, that through his life and death God reveals himself to us as in no other way—this is what men feel more deeply and more confidently than ever before. The very concreteness, if we may use the word, of the presentation of his character now made possible; the undogmatic way in which we now think of him; the precision with

which we can distinguish his thought from that of even the greatest of the apostles—all these things, the gift of critical scholarship, make us appreciate him more and love him more.

Yet the process in which a critical scholarship has thus given us back the Christ of whom uncritical speculation seemed once about to rob us has not been unaccompanied by struggle. The traditional theology, whether it be in books or in the air, from its very sincerity grows desperate as it scents the possibility of panic, and the emergence of today's faith has often been delayed by the conscientious efforts of men whom it really sought to aid. Out from this contest has grown a bitterness of feeling which is deplorable. We do not mean to say that the contest itself was without blessings: novelty very often gets mistaken for truth, and an investigator works more cautiously, perhaps more conscientiously, when he knows that there are those to whom his new facts may bring consternation and even pain. Perhaps without the restraining influence of his opponent he might follow many a will-o'-the-wisp, and find himself at the end of his study less close to the great Fact of the gospel. It is not, therefore, the discussion, or even the struggle, which we deplore, but the bitter words, the lasting enmities, the almost ineradicable misinterpretations with which it has been accompanied. Neither side is guiltless. Both alike, though thus contributing to a greater faith in Jesus, have lost something of the spirit of the Master.

The thought of this struggle, in the memory of what Christmas signifies, prompts us to an irenicon—to recall to ourselves and to you the sweetness and tenderness rather than the severity of our Lord's life and character. Theologians quite as much as other people need kindness, and the practice of constant self-examination in order to detect the approach of that *odium* which has, rightly or wrongly, been ascribed peculiarly to them. The most subtle test one can apply to one's self is this: Do I believe the man who differs from me is actuated by unworthy motives? If our hearts here condemn us, may God forgive us! It is far easier to have the tongue of fire than the heart of love. It is a short and easy way to victory in debate to brand one's opponent



with some name that sweeps in upon him the opprobrium of honest men. But to hold one's self in true Christian sympathy; to practice Christ's teaching of reconciliation; to refrain from the cutting word which may conquer, but not answer; to cling in silence to God and truth and love, in order that when the certain reconciliation comes one's opponent may have nothing to forgive—all this is but to carry the spirit of the historical Jesus into theological debate. The scholar must fulfil his Master's words in bringing forth things new and old, but he must also possess an earnestness that does not strive; a consecration to truth that will not quench the smoking flax or break the bruised reed; and, above all, he must have the love that does not puff up, that endures, and is kind.

If Christmas means anything, does it not mean something like this to those of us who are struggling after that which seems true, whether it be new or old? And may we not, should we not, whatever be the devotion with which we champion our own views and question the views of others, respond to the song of peace that heralded our Lord's birth?

THE EDITORS.

## THE FUNCTION OF A SUNDAY-SCHOOL RITUAL

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*THE RITUAL OF  
THE SUNDAY  
SCHOOL AS AN  
EDUCATIONAL  
AGENCY*

It would be difficult to find a Sunday school that has not some kind of a ritual; that is, some kind of a service made up of prayer, music, Scripture reading, etc., preceding or following the study of the Bible lesson. But what proper place is there for such exercises in the Sunday school? The Sunday school is an educational institution in which the study and teaching of the Bible occupy the central place. Why should it have a ritual? The answer is, we believe, clear and important in its bearing on the other question, what kind of a ritual the Sunday school ought to have. The Sunday school is an educational institution, but the definition must not be taken too narrowly; it is not merely a Bible school. Its ultimate and comprehensive aim is the moral and religious education of the members of the school. To this end the teaching of the Bible is one means—the chief one, indeed, but not necessarily the only one. In such teaching religious education is sought chiefly through instruction of the mind, through the presentation of the great facts of biblical history and the great truths of biblical revelation. But education—it is preëminently true of the religious side of education—can never be purely intellectual. The religious feelings need cultivation and education as truly as the mind requires religious instruction.

In this fact, and in the comprehensive definition of the function of the Sunday school as the religious education of the pupils, are found at once the justification of the ritual and the guiding principle for determining its character. While the teaching hour makes its chief appeal to the mind, the ritual service has relation chiefly to the cultivation of the emotions.

Let it not be supposed that the two elements, the intellectual and the emotional, can be wholly divorced from each other. There must be feeling, reverence, and love of truth, admiration for noble character, detestation of wickedness, in connection

with the study of the Bible, if this is to be most effective. There must be thought and even instruction in the ritual, or it will fail to make its due appeal to the emotions. But the distinction of emphasis remains. Broadly speaking, the teaching hour appeals to the intellect, the ritual service to the feelings.

What, then, are the feelings which the Sunday-school ritual should seek to cultivate? We answer: reverence, adoration, love, penitence, aspiration, hope. Central in the whole service must be the aim to bring before the mind the thought—a true thought—of God in the perfection of his character, in the majesty of his holiness, in the infinitude of his love and mercy. This is to be accomplished, not by formal instruction concerning the divine nature, or chiefly by the recitation of a creed. It is rather to be attained by the reading or recitation of such sentences of Scripture as express in exalted and poetic language the adoration of those clear-sighted and reverent souls who have gained a vision of God; by the singing of hymns in which godly men and women have sought to express the emotions of their souls; and by prayer in which, whether one speak while the others follow only with the mind and heart, or all join in unison, the hearts of all shall be lifted to God together. Such reverent and, in the proper sense of the word, solemn bringing before the mind of the thought of God is calculated as is no other means to call forth and develop our religious emotions.

When in an atmosphere, not of cold definition, of heated controversy, or of didactic exactness, but of elevated and sincere praise, we gain a vision of God, as the almighty, the ever-living, perfect in holiness and boundless in mercy, then our hearts learn to revere, to adore, to love. Then, too, touched as we never could be by mere instruction, we are moved to penitent grief over our own sins; then we long to rise to higher planes of life ourselves, to enter into fellowship with God himself, and, gaining confidence from the contemplation of God's goodness, begin to hope that what we long for may still be attained. In this atmosphere animosities cease, petty ambitions die away, and the love



to our fellow-men that before perhaps seemed impossible begins to take possession of the heart.

What kind of a ritual will accomplish these ends? In the first place, the service must be dignified. By this is not meant that it must be cold and dead, but that it must be serious and calculated to cultivate seriousness. The precise degree and type of dignity that are expedient in any given school must be determined with great wisdom in view of the class of pupils of which the school is made up. A service that would be wholly suitable, impressive, and elevating, in a school made up of pupils drawn from cultivated Christian families, might be absurd and impossible in a mission school in the city, or on the frontier. Regard must be had to the age of the pupils also. Wherever the size of the school and the structure of the building permit it, it is desirable that there should be separate exercises for different divisions of the school. A service adapted to the youngest pupils cannot be constantly helpful to adults; the converse is even more emphatically true. But whatever the age or the intelligence of the pupils, the elements which compose the service and the manner of those who conduct it should both be such as to cultivate reverence. Songs that belittle and cheapen religion, leaders who turn the service into a drill in singing, librarians who distribute books while the service is in progress, superintendents who are unable to maintain control and secure quiet—all these tend to defeat the true ends of the Sunday school service.

But while it is dignified, the service ought also to be cheerful. Nowhere is a sad and saddening service more out of place than in the Sunday school. Young people are prone enough to regard religion as sad and gloomy. The Sunday school ought to do nothing which will foster this idea. There may be times when it is desirable in some part of the Sunday-school service so to emphasize the fact of sin and the need of repentance as to give a note of sadness to that part. But this should not be the prevailing note. The gospel is good news; good news even for

THE CHARACTER-  
ISTICS OF A  
PROPER RITUAL

sinners, since there is forgiveness for those who repent. The keynote of the Sunday school should be a joyous one.

The service ought to be one in which all can take some part. This is less important in the case of the adult division of the school, if its services are held apart from those of the rest of the school, than in the other divisions; but it holds in general for every part of the school. A service which makes its appeal to the feelings from without may awaken emotion, but to cultivate the religious feelings, to educate them, they must be given opportunity for expression. Such opportunity may be afforded by responsive reading, by prayer in unison, by singing. Incidentally, this will help in maintaining order and dignity by holding the attention and maintaining the interest of the pupils. But it has its deeper reason in the fact that it is necessary to the attainment of the proper educational purpose of the service.

The ritual of the Sunday school is deserving of the most careful study on the part of all who are interested in promoting the efficiency of the Sunday school. Important and central as is the study of the Bible, the ritual has yet its own distinct educational value, and should never be crowded into the position of a mere appendage to the teaching hour. The experiment referred to in the October number of the *BIBLICAL WORLD*, of dividing the Sunday-school hour into two quite distinct portions, the first given to the teaching of the lesson, preceded perhaps by a single hymn or a brief prayer; the second to the ritual service, thus securing greater continuity and impressiveness, and avoiding the conversion of the opening exercises into a mere leeway for the arrival of tardy teachers and pupils—has been eminently successful in some cases, and is worthy of serious consideration by other schools. The employment of a printed order of service, varied from time to time, has likewise been found to be helpful in many schools. But whatever the methods employed—and no one method will be adapted to all schools—the improvement of the ritual is one of the pressing needs in Sunday-school work.

*THE SUBJECT  
DEMANDS STUDY*

## THE PERSONAL RELIGION OF JESUS.

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POSSIBLY to many Christians the thought of Jesus as himself a religious man is a strange one. They have been accustomed to think of him as a teacher of religion to others, and as the object of religious worship by others, but not as himself religious. Yet in fact the records of Jesus' life have not a little to say concerning Jesus' own religious life.

If we seek a comprehensive description of the religion of Jesus, looked at as a personal experience, we shall find it in *his filial spirit toward God as his Father*. In the first sentence which the gospels record from his lips, he speaks with filial affection of God as his Father, and dying on the cross he committed himself to God in the words: "Father, into thy hands I commend my spirit." This filial spirit, which is characteristic of his whole life, expresses itself in several specific ways.

It appears, in the first place, in a manifest pleasure in the thought of God as his Father, and in communion with him. Of the life of Jesus that precedes his baptism by John and his entrance upon public duties, there is but one incident recorded in the gospels in which Jesus himself takes any voluntary part. Visiting Jerusalem when he was twelve years old, he was accidentally left behind by his parents when they started for Nazareth. Found by them in the temple, and chided for having given them so much anxiety, he answered with surprise that they should not have known that he would be found in his Father's house. Two things appear here that are worthy of our notice: first, left to himself in Jerusalem, the place to which he naturally turned his steps was the place that was most suggestive of God—the temple dedicated to divine worship; and, secondly, the phrase which he spontaneously uses in speaking of God is "my Father."



Here is the filial delight in being in the place which by its associations is more conducive than any other in the city to the thoughts of God, to communion with him, and the filial thought of God, not simply as God, but as his Father.

This same delight in the thought of God, and the sense of his presence, appears repeatedly in his after-life. We do not, indeed, find him seeking in the temple a place of communion with God; for the double reason, perhaps, that, as he came to know more of the heartlessness and formality of temple worship, its associations were less helpful to him; and that his later years were mainly spent in Galilee. But we do find him both turning to the synagogue, where prayer was offered, and betaking himself at the close of the busy days to the quiet of the hills for communion with his Father. Particularly in times of special temptation, as when the multitude would have taken him and made him king, and in moments of special responsibility, as when he was about to choose the Twelve, do the gospels indicate that he sought the solitude of the hills at night for prayer to God. And that name which is the very first that the gospels record him to have used of God is also his characteristic name for God all through his life. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them unto babes. Even so, Father, for so it seemed good in thy sight." "Father, forgive them, for they know not what they do." "Father, into thy hands I commend my spirit."

This filial spirit shows itself, in the second place, in an unwavering faith in God. This is the keynote of his resistance to the temptations in the wilderness. Confronting, after thirty years of quiet village life, the responsibilities of his public career, filled with the fresh assurance which came to him in connection with his baptism that God accepted him and recognized him as his son, girded afresh with the power of the Spirit of God, he is impelled into the solitude of the wilderness, doubtless seeking here, as so often afterward, opportunity for meditation and communion with

God. Reflecting so deeply on his new responsibilities, and the principles and methods according to which this great new work is to be done, that he forgets even to eat, the days of meditation become also days of temptation. And when at length he comes to the consciousness of hunger, this furnishes occasion for fresh temptation. It is suggested to him that there is an inconsistency between being Son of God, object of God's fatherly love, and his going hungry; and with this suggestion comes also the other—that he shall therefore turn the stones into bread and end his hunger. In such a suggestion there lies a double danger. On the one hand, if, admitting the thought of the inconsistency of divine sonship and hunger, he shall find in the fact of hunger occasion for putting to the test the fact of divine sonship by an attempt to feed himself with stones turned to bread, then he has forsaken his simple trust in God, and has sought to substantiate by test of his own that of which God had already given him assurance, and of which the trusting filial heart needs no further substantiation. On the other hand, if, admitting the thought that lack of bread impugns God's love and puts in doubt the reality of his sonship, he dare not even put the matter to a test, again his faith has given place to doubt, and doubt is far on the way to become despair. This is but an example of that temptation with which men are continually assailed in time of stress and want: either, doubting God's love, to strike out for themselves a path in life, in effect taking the care of themselves out of God's hands into their own, instead of trustfully waiting on God; or else, daring not this, to sink into unbelieving despair. But Jesus yields to neither danger. He answers in words of Old Testament Scripture: "It is written, man shall not live by bread alone, but by every word that proceeds out of the mouth of God shall man live." He refuses to admit that there is any contradiction between God's love and his hunger, refuses to admit that he must have bread, and so must either seize it to prove God's love of him, or doubt that love, insisting rather that it is his to wait God's word in simple faith and trust. Putting himself on the plane of every other man's life, he wins his victory by a man's faith in God. "*Man* shall not live

by bread alone, but by every word that proceeds out of the mouth of God."

Were there space to speak here of the other two temptations of the wilderness, it would appear, I am sure, that in these, too, Jesus wins his victory by a simple, unshaken and unshakable faith in God. Tempted to manufacture evidence to confirm his conviction that God loved him, he answered that no such factitious test, no such manufactured evidence, was needed; that the demand for it was itself an unbelieving tempting of God. Offered all the kingdoms of the world — and let it be remembered that it was a kingdom that he was seeking to establish, and none the less a real kingdom over the hearts and lives of men because not a military or a political régime — offered speedy dominion over the world, a short-cut, as it were, to the fulfilment of his ambitions, if he would fall down and worship Satan — in other words, tempted to seek the realization of the kingdom by indirection and the waiving of the high, stern claims of righteousness and truth — he answered that such indirection was in itself a surrender to Satan, and that the high ends of the kingdom of God should be sought without the surrender or slightest abatement of absolute allegiance to God.

And this faith, tried in the fire at the outset of his ministry, confirmed and settled by his forty days of meditation in the wilderness, runs like a golden thread through all his life. In the face of success and of defeat; when the multitude follow him, and when they forsake him; when they would take him and make him king, and when they went back and walked no more with him; in the hour of the triumphal entry, and in the hour of scourging and mocking; amid the toils of his laborious ministry, and in the agonies of Gethsemane and the cross — his faith in his Father never wavers.

There is, indeed, a single sentence of Jesus which might seem to mark an eclipse of his faith; I mean the words on the cross: "My God, my God, why hast thou forsaken me?" Yet even this sentence, carefully examined, only bears fresh testimony to the constancy of his faith under the severest strain. The words are from an Old Testament psalm which portrays the experience



of a godly man who is suffering most keenly at the hands of his foes and cannot understand how the righteous God can permit it, how the God who loves him can thus apparently leave him in the hands of his enemies. The language is that of deep perplexity, of a soul which can put no other interpretation upon the facts than that God has forgotten him; yet in the midst of these facts he refuses to surrender his faith in God, and in the same words in which he expresses his perplexity and boldly puts upon the events the interpretation which seems to him the only possible one, expresses also his faith in God: "*My God, my God!*" In the latter part of the psalm he issues from the storm into the calmness of quiet trust. But the first part expresses as real a faith as the latter. For there is no stronger faith than that of him who clings to God in the face of what seems to him convincing evidence that God has forgotten him. It is certainly fair to presume that the words in Jesus' mouth have the meaning which they bear in the psalm. He, too, in the midst of sufferings which perhaps cloud his intellectual clearness, and certainly seem to him to mean that God has deserted him to his enemies, he, too, refuses to doubt God, and clings to him still in the words, "*My God, my God!*" And, as in the case of the psalmist, so in his case also, after the storm there ensues the calm, and he yields up his spirit with the calm and trustful words: "Father, into thy hands I commend my spirit."

Closely associated with the element of faith in Jesus' life is a third element, that of obedience to the Father's will. In a sense the two are, indeed, inseparable. For, given a perfect trust in God's goodness and wisdom, there can be no other course than to do the things which are in accordance with the will of the all-wise and all-loving Father. But it ought to be distinctly recognized that the life of Jesus involved the element of conscious subjection of his will to that of God, not merely of spontaneous harmony with it. Even perfect trust in God does not of necessity make the tasks which God's will sets for us attractive in themselves, or otherwise than distinctly and intensely dreadful to us. In the life of perfect trust there is still room for the conscious obedience to authority imposing hard and dreadful tasks,

to be done with joy indeed, but only with the deep joy of yielding to the will of the all-wise God. Such yielding there was in the life of Jesus. That he sometimes acted from a simple sense of right, we cannot deny, though the evidence of it is certainly not clear or strong. That he often acted simply from those impulses which were the product of his fellowship with God, and so in a sense without effort or intention, there is every reason to believe. "The Father that dwelleth in me, he doeth the works," is no doubt the description of a large part of his activity. It is equally clear that his deepest joy was to do the will of his Father. "My meat is," he says, "to do the will of him that sent me, and to finish his work." But it must not be forgotten that there were instances in which, with loyal obedience, he bent his will to that which he recognized to be the Father's will for him, not from spontaneous impulse or from joy in the thing to be done, but in simple allegiance to God and deliberate purpose to do God's will, whatever of humiliation or suffering the doing of it might involve.

This principle of obedience he clearly enunciated when John sought to dissuade him from being baptized on the ground that it was more fitting that Jesus should baptize him than that he should baptize Jesus. "Suffer it to be so now," he says, "for thus it becomes us to do fully all righteousness." In other words: "Grant that it is inappropriate; grant that it involves an unsuitable subordination on my part. Yet permit it now. For thus, waiving dignity and rank, it is becoming for us to meet faithfully every requirement of God's will." To Jesus the voice of the prophet calling Israel to make ready for the coming kingdom was a voice to him also. And when that voice spoke, it was fitting for him to listen and obey. Obedience was demanded in the sacred name of righteousness.

This subjection to duty, distinctly conceived, however, as the will of God, is still more strikingly illustrated in his attitude toward his death. On the first occasion on which he is recorded as having spoken plainly to his disciples of his coming death, his language shows that he shrank from it with a great horror, while yet resolutely going forward to it. To Peter, who sought to dissuade him from believing that he should die at the hands

of his own nation, he answered in words that show at once how welcome to his feelings was Peter's suggestion, and how resolutely he put it from him: "Get thee behind me, tempter, thou thinkest not the thoughts of God, but of men." Nor did this shrinking from death diminish with familiarity with the thought of it, or its actual approach. Rather did it deepen and intensify, until in the agony of Gethsemane, while going unflinchingly forward to his death, he yet cries out, "Father, if it be possible, let this cup pass from me; nevertheless not my will but thine be done;" and on the cross he exclaims, "My God, my God, why hast thou forsaken me?" In such an act as this we see faith assuming its heroic form in submission to the duty to which he goes, not with joy in the act itself, but only in the doing of it, because it is God's will for him. Many a hard-hearted, self-contained criminal has faced death with a calmness and an indifference which are wholly lacking in Jesus. Many a martyr has gone to the stake with songs of triumph on his lips, and with a positive exultation in his fate which made him almost indifferent to his pain. Jesus cannot thus die. To him the death of the cross means too much, involves too terrible and painful a revelation and expression of the world's sin, to permit him to view its approach either with the calm indifference of the man to whom sin is no evil, or with the exulting joy of the martyr who can forget for the time the world and its sin, and remember only God and the world to come. Full as was his life of that joyous doing of congenial tasks given him of his Father to do, there is not lacking also that other element of human life, the doing of the unwelcome task, the bearing of the awful burden which God's holy will imposes on a nature that shrinks in every fiber from the horror of the awful task.

And this leads us to notice a fourth element of Jesus' religious life, his unreserved devotion to the interests of his fellow-men. He "came not to be ministered unto, but to minister and to give his life a ransom for many." For him as for his disciples the principle held that his life was saved by losing it. He spent the years of his ministry in toiling for men, and sacrificed life itself in their service. More expressive than any word



he uttered concerning his life or his death is the life itself and the death itself. These testify that he gave all his energies and life itself for the well-being of his fellow-men.

It may, indeed, be said that this was not religion, but morality. But in his case it was both morality and religion; there was no separation between the two. "I came not to do my own will, but the will of him that sent me," and, "The son of man came not to be ministered unto, but to minister," expressed not antagonistic or rival principles, but two phases of the same principle. "My meat is to do the will of him that sent me and to finish his work," was spoken with reference to the teaching of the truth to the woman of Samaria. The casting of the grain of wheat into the ground that by dying it might bear much fruit was an act of obedience to the will of God. And in Gethsemane he faced his own death upon the cross for men as at once for men and in obedience to the will of God. The good shepherd laid down his life for the sheep, having received this commandment from his Father; and the Father loved the Son because of this act of devotion to the interests of men. Unreserved devotion of himself to the interests of men was a part of the religion of Jesus, because it was for him the will of God.

It was said at the outset that Jesus was both a teacher of religion to others and an embodiment of religion in himself. How, let it be asked for a moment, does the religion that Jesus taught to others compare with the religion of his own life? It must suffice for our present purpose, without entering into the details of Jesus' religious teaching, to mention merely its great central elements. Jesus bade men repent of their sin, taught them the need of being born anew by the Spirit of God, and promised them forgiveness on condition of repentance and the forgiveness of others. He bade men believe in God as their Father, and in himself as God's Son. He taught them to pray, "Thy will be done," and themselves to do God's will, as he revealed it. He bade them give themselves to the service of mankind as he gave himself, and in that service to hold back nothing even unto the surrender of life itself.

It is evident that between this religion as Jesus taught it and

the religion of Jesus himself as he lived it there are at once marked resemblances and marked differences.

Jesus bade other men repent and seek forgiveness. He told them that they must needs be born anew, if they would have part in God's kingdom. But in his own life there is no repentance, no prayer for forgiveness, no thanks for forgiveness granted, no mention of a new birth. Of this striking fact differentiating his own religious life from the religion which he taught there is but one explanation. That he was a deliberate and conscious hypocrite knowingly sinning, and pretending to be free from sin, or that he was sinful but unconscious of the presence in himself of that which he so penetratingly rebuked in others—these are hypotheses that need no more than the mention of them to refute them. Of the notable and significant fact that repentance, regeneration, forgiveness have so large a place in his teaching and no place at all in his own life, the only possible explanation is that morally Jesus is utterly different from other men. He lived on another plane from that on which his contemporaries moved, on another plane from that on which we live. He was the sinless, we the sinful; he the perfect, we the faulty. And this great fact can never be lost sight of when we consider the religion of Jesus, whether as he taught it or as he lived it.

But if the differences between the religion which Jesus taught and that which he lived are important, not less so are their resemblances. Indeed, the resemblances are more fundamental than the differences. The joyful recognition of God as his Father, the unwavering trust in God, the unflinching obedience to his will even unto death, which characterize his attitude toward God; the unreserved devotion of himself to the service of mankind which was to him the content of God's will for him so far as concerned the world about him—all these are in the religion which he taught to others and in the same measure in which he himself exemplified them. Jesus did not set up one standard of life for himself and another for men. All that he himself did he taught them to do. Wherein, then, is the difference? Solely in the fact that men did not live, had not lived, as he had,

in accordance with this ideal, and in the necessary consequences of that fact. Repentance, regeneration, the need of forgiveness—these belong to the religion of other men and do not belong to the personal religion of Jesus, simply because *they* have sinned, and *he* has not; they have failed to live according to that ideal which he set forth for them and himself exemplified, and having so failed have as their first duty repentance, the turning of the soul from the false to the true, from the evil to the good, from self to God. This is our *first* duty. But it is so because our *fundamental* duty is to live as Jesus lived, in filial fellowship with God, and this we have failed to do.

The personal religion of Jesus is fundamentally the same religion that he taught his followers to live, the religion that he bids us to live. God grant us grace turning from our own evil way to walk the way he trod before!



## THE HISTORICAL BACKGROUND OF MALACHI.

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AFTER numerous interruptions the temple was finally completed the third of March, 516 B. C. Almost two generations have now passed since that event, brought about by the encouraging words of Haggai and Zechariah, and nearly a century since the great prophet of the exile gave comfort to those of his nation who longed again for the hills of Palestine. What has taken place during this period? What of Jerusalem? What of the condition of the returned exiles? Have the brilliant promises of the Deutero-Isaiah come to pass? Now that the temple has been built, has Yahweh returned to it in glory? Is Jerusalem once more overflowing with men and cattle, its streets filled with the laughter of children? Have the surrounding nations been shaken by the manifestations of Yahweh's power, have they been moved to acknowledge him as their God? What of Zerubbabel? Has he fulfilled the lofty hopes which his people entertained of him? These questions find an answer only in the silence of the period. Significant is the fact that there has been nothing to record except an abortive attempt to rebuild the walls of the city in the reign of Artaxerxes I. It is not until the time of the unknown prophet who calls himself Malachi that the full meaning of this silence is brought to light.

The phrase that best describes these sixty years is that of Professor G. A. Smith, who calls them "a time of disillusion, disheartening, and decay." In no respect did the new temple rival the magnificence and the splendor of the former one, and its completion had not yet ushered in the Messianic era. The population of Jerusalem, unincreased by further immigrations, continued to struggle along with droughts, bad crops, and insolent neighbors. Though crowned as the promised king of Israel, Zerubbabel had failed to make of himself more than a third-class

Persian satrap. The hand of the Persian tyrant was still over them, though they were of too little account for him to be overmuch oppressive. In the great struggle between the East and the West, between the Persian and the Greek, the Jews and their petty quarrels with the Samaritans and the other surrounding tribes were completely lost sight of. Bitter, indeed, must have been the national feeling, in the face of the glorious predictions of the Deutero-Isaiah, Haggai, and Zechariah, to see themselves utterly ignored in the maelstrom of militarism that surged around them. Returned to the homeland after the hardship of exile, hearts beating high with the visions of the new kingdom of God to be established, of the Holy City to be once more filled with the hum of trade, of the new temple to be again the symbol of Yahweh's residence among his people, and of that longed-for escape from the disgraceful thralldom of Yahweh's enemies,—and then to have not a single one of these expectations fulfilled, was almost overwhelming.

The result of all this was just what we should expect—distrust in God. And this distrust was the fundamental evil with which the author of Malachi had to deal. The exile had been a sore perplexity to the faithful Israelites. Fortunately there has been left to us a perfect picture of their mental suffering in the problem so skilfully presented in the experiences of Job. But the exile was now long passed, and, though returned to the fatherland, Yahweh had not yet redeemed his people from bondage. The greater part of the people had refused to be comforted by the noble solutions of the problem of suffering which had been worked out in the book of Job and in the Deutero-Isaiah. A large number had by this time given up in despair and had become defiant in their skepticism. On being assured of Yahweh's love they would retort bitterly: "Give us a proof of what you say."<sup>1</sup> The same querulous complaint that Job had made was theirs: "What good do we gain by being faithful to Yahweh? What is the use, after all, of our service, our prayer, our lamentation? It is the proud who are happy, and the wicked who are built up."<sup>2</sup> What do we get for it but kicks and insults? And *they*, they

<sup>1</sup> Mal. 1: 2.

<sup>2</sup> Mal. 3: 13-15.

are the very ones in whom God seems to delight. God, just? Impossible!"<sup>3</sup> This lack of faith in God's love—perhaps not to be wondered at—was the root of all the immorality in their life. It was but natural that along with this growing skepticism, which later was to find its fullest development in Ecclesiastes, there arose an increasing insensibility to sin which showed itself in both priest and people alike.

The worship was, perhaps, the first to be affected. The services of the temple were kept up, but in a slovenly fashion. The priests did not scruple to offer in the sanctuary bread that was polluted and animals that were blind and blemished, such as they would not think of presenting to their own governor.<sup>4</sup> In this they were imitated by the people, who accompanied their gifts by a sullen, contemptuous "sniffing" at their irksome task: "How utterly tired we are of the whole business!"<sup>5</sup> The priests were partly, if not almost entirely, to blame for this condition of affairs. Lazy, corrupt and indifferent, they had neglected to instruct the people as to their duty. Very far short did they fall from the standard which the author of Malachi laid down: "The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with me in peace and uprightness, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of Yahweh of hosts."<sup>6</sup> Instead they turned many aside and caused them to stumble, so that the whole ceremonial service became contemptible.<sup>7</sup>

The civic life was no better. The prevailing oriental sins—adultery, perjury, oppression of the poor, perverting of justice—all were rife.<sup>8</sup> National depression gave free rein to the baser instincts. No man was secure against the treachery of his fellows.<sup>9</sup> Even the resident foreigner was completely at the mercy of the wealthy despot.<sup>10</sup> An unknown writer describes the leaders of the people as follows: "His watchmen are blind, they are all without knowledge; they are all dumb dogs that cannot bark; dreaming, lying down, loving to slumber. Yea,

<sup>3</sup> Mal. 2: 17.<sup>5</sup> Mal. 1: 12-14.<sup>7</sup> Mal. 2: 9, 10.<sup>9</sup> Mal. 2: 10.<sup>4</sup> Mal. 1: 7, 8.<sup>6</sup> Mal. 2: 6, 7.<sup>8</sup> Mal. 3: 5.<sup>10</sup> Mal. 3: 5.



the dogs are greedy, they can never have enough; and these are the shepherds that cannot understand: they have all turned to their own way, each one to his gain, one and all. 'Come ye,' they say, 'I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, great beyond measure.'"<sup>11</sup> Later, Nehemiah condemned these very people for selling their own flesh and blood into slavery.<sup>12</sup>

Society was, indeed, in a bad way. Of peculiar danger to the new community was the tendency toward foreign alliances, a practice which later necessitated very severe measures on the part of both Ezra and Nehemiah. While considerations of peace and trade undoubtedly had some influence in this direction, together with the fact that among the returned company there were in all probability few women of marriageable age, the main motive for these alliances is evident. Many of the people of the land, Samaritans and the renegade Jews as well, had attained to positions of considerable affluence during the period of the exile. The leaders of the new community found no better way to strengthen their rather uncertain status than by marrying their sons to the daughters of such families. There was little religious scruple against such a course. Deuteronomy forbade marriage only with the Canaanites,<sup>13</sup> and expressly permitted it with a maiden taken captive in war.<sup>14</sup> Besides, Moses himself had married an Egyptian. With these precedents the temptation proved to be too strong to be overcome. Its unfortunate results are depicted in Mal. 2:10-16, where Yahweh's altar is covered "with tears, with weeping and with sighing" from the daughters of Israel ruthlessly put aside to make way for these new alliances. So great had the evil become that it called forth a condemnation of divorce almost as unequivocal as that of Christ himself: "And did he not make one, although he had the residue of the spirit? And wherefore one? He sought a godly seed. There fore take heed to your spirit, and let none deal treacherously against the wife of his youth. *For I hate putting away.*"

This, then, is something of the situation that confronted the author of Malachi: a priesthood lazy and corrupt, neglecting to

<sup>11</sup> Isa. 56: 10-12.<sup>12</sup> Neh. 5: 1-13.<sup>13</sup> Deut. 7: 2 ff.<sup>14</sup> Deut. 21: 10 ff.

instruct the people in religion, and offering imperfect sacrifices at the temple; many of the leaders, including doubtless the priests themselves, united in marriage to the wealthy people of the land, to accomplish which they had resorted to divorce; and the mass of the people so far sunk in despair that they had almost ceased to believe that God cared for them, or that they had any duty to perform toward him. We have been looking at the dark side of the picture. There is, however, happily a bright side, of which the existence of the book of Malachi is itself a proof. Nor was the author alone. He appears to have represented a class, a remnant of the people, who had not been engulfed by the popular pessimism. They were made of sterner fiber, and, notwithstanding hope so long deferred, still believed in Yahweh's love for Israel. Our author calls them "the righteous" (3:18) and "they who fear Yahweh" (3:16; 4:2). In the psalms of the period, similarly: "the poor," "the meek," "the needy," "the just," "the pious." Their lot was peculiarly hard, subjected as they were to the scorn and contempt of those, often neighbors and even kinsmen, to whose sullen and unbelieving hearts their simple piety and trust were especially aggravating. Pitiful are their cries to God:

Save me, O God ;  
 For the waters are come in unto my soul.  
 I sink in deep mire, where there is no standing :  
 I am come into deep waters, where the floods overflow me.  
 I am weary with my crying ; my throat is dried :  
 Mine eyes fail while I wait for my God.  
 Thou knowest my reproach, and my shame, and my dishonor :  
 Mine adversaries are all before thee.  
 Reproach hath broken my heart ; and I am full of heaviness :  
 And I looked for some to take pity, but there was none ;  
 And for comforters, but I found none.<sup>15</sup>

It is altogether probable that they met together for consolation and encouragement. "Then they that feared Yahweh spake often one with the other."<sup>16</sup> The importance of such a little band of puritans in the midst of a godless nation ought not to be overlooked. They formed part of a golden thread which ran

<sup>15</sup> Ps. 69 : 1-3, 19, 20. Cf. also Ps. 35.

<sup>16</sup> Mal. 3:16.

throughout the course of Israel's history from the time of the 7,000 that did not bow the knee to Baal down to the time of those devout souls, "die Stillen im Lande," who continued to look for the redemption of Israel, out of which circle Jesus himself sprang and received his earliest impressions. They were the "remnant" of the prophets. As the representative of such a party, the author of Malachi raised his voice in protest against the evil tendencies of the time. It is not strange, knowing the contempt which the majority had for this mere handful of people who still clung in blind faith to their God, that he chose to remain *incognito*.

Of peculiar interest to us is the book of Malachi because it shows us prophecy in its last stages. Read the great prophets of the eighth to the sixth century—Amos, Hosea, Isaiah, Jeremiah, Ezekiel—and then turn to Malachi and instantly "*morituri salutamus*" seems to echo in every sentence. The very form of discourse—statement, objection "but ye will say," and restatement—recalls the dialectic which soon became prevalent in the schools of the rabbis. The presence of the apocalyptic element,<sup>17</sup> so characteristic of the last books to be added to the Old Testament canon, is itself a proof that prophecy can no longer cope with the problem of God's righteousness and a suffering nation. It plainly indicates that the hope of an adjustment of things in the present time has been given up. Thus a psalmist, writing at about this period, laments:

We see not our signs:

There is no more any prophet;

Neither is there among us any that knoweth how long.

How long, O God, shall the adversary reproach?

Shall the enemy blaspheme thy name forever?<sup>18</sup>

The hope of a present adjustment of things once given up, the only consolation is in a future judgment where the righteous will finally triumph over the wicked. This idea, at first conceived of only with reference to the nation as a whole, with the growing individualism was finally applied to the problem of individual suffering, and thus in time gave birth to the later doctrine of immortality. The most striking indication that prophecy

<sup>17</sup> Mal. 3:1-3, 17, 18; 4:5, 6.

<sup>18</sup> Ps. 74:9, 10.



is on the wane, however, is found in the unique prediction of a messenger in the person of Elijah, whose duty will be to announce the approaching catastrophe. This is but a confession on the part of prophecy of her inability to inspire another great leader of the people. Her work has been accomplished. And so the writer turns back to the most representative man of the prophetic order, its founder and most conspicuous personality, Elijah, and finds in him the one best fitted to make a last appeal for the conversion of the nation "before the great and terrible day of Yahweh come."

One rather remarkable statement must not be passed by without notice. "From the rising of the sun even unto the going down of the same my name is great among the Gentiles; and in every place incense is offered unto my name, and a pure offering: for my name is great among the Gentiles, saith Yahweh of hosts."<sup>19</sup> It is all the more remarkable because of the author's general attitude toward foreign nations, as seen in the hatred expressed against the Edomites,<sup>20</sup> and in the drastic treatment of the foreign marriages. This exclusiveness seems to make impossible the interpretation given by Kuenen and others, viz.: "the true God is worshiped by the nations, however ignorantly, whom the Jews regarded as unclean." We are rather to find here a recognition of the singularly pure monotheism of the Persians, which could not fail to have impressed itself upon the Jews.

There remains to be discussed the prophet's attitude toward the law. As we have said, the book shows us prophecy in its final decline. Nevertheless, it does not fail to lay the same emphasis that the older prophets did upon the love, the holiness, and the righteousness of Yahweh. Moreover, the message that had ever been spoken to backsliding Israel by the former messengers of God is here repeated: "Return unto me and I will return unto you."<sup>21</sup> To the author of Malachi, however, the return was to be accomplished only in one way, viz., by the fulfilment of the ritual. "Remember ye the law of Moses, my servant."<sup>22</sup> Not until they had brought the whole tithe into the storehouse

<sup>19</sup> Mal. 1:11.<sup>20</sup> Mal. 1:2-5.<sup>21</sup> Mal. 3:7.<sup>22</sup> Mal. 4:4.

and had completed the requirements of the law, could they expect to receive God's blessing. This emphasis upon ritual, compared with the apparently very different attitude of the earlier prophets,<sup>23</sup> has led some to rather severe opinions concerning the standard of religious duty which the author of Malachi lays down.<sup>24</sup> But it must be remembered that the earlier prophets did not condemn sacrifice as such, but as it had become corrupted and was not accompanied by the fundamental virtues of justice, mercy, and truth. Nor, on the other hand, ought the ritual which grew up with the services of the second temple to be confounded with the formalism of later Judaism. Had it not been for this very ritual, which insisted so much upon separateness from other nations, Judaism would have soon disintegrated. As it was, the ritual preserved, not only the Yahweh religion, but the nation itself. The Christ had yet to come. Some of the most devotional of the psalms, the very cream of the Psalter, were the product of this period. What better proof is desired of its spirituality? It is not far out of the way, then, to say that the author of Malachi showed true prophetic insight in thus emphasizing the need of the observance of the ritual.

<sup>23</sup> Hos. 6:6; Isa. 1:10-17; Mic. 6:7, 8; Jer. 7:21, 22.

<sup>24</sup> Cf. DUHM, *Theologie der Propheten*, p. 320.

## THE SPIRITUAL MESSAGE OF MALACHI.

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It has often been noted that the prophetic message of the book of Malachi is expressed in a form at once scholastic and formal. There is an orderliness and precision about its phrasing and its sequence of ideas which suggests the study rather than "the gates, at the entry of the city," or other places of concourse where prophets were wont to be. Perhaps, as Professor Smith suggests,<sup>1</sup> the way was no longer open for the prophet to appear in public to inspire his nation by spoken appeals, and in consequence his ideas received a setting less rhetorical and striking than in earlier days. However matter-of-fact the prophet may have been, he was, nevertheless, a skilful and spirited proclaimer of truths which were of fundamental importance to the community in which he lived, and of no little moment to those in every age who undervalue the divine factor in life or overrate the significance of a prosperity gained by shrewd rather than square dealing.

The prophecy deals with the pressing problems of the little community centering at Jerusalem. Like his great predecessors, the prophet—who veils his personality—discusses these, not as acts significant in themselves, but as modes of life and character to be judged in the light of their bearing on a true relationship to God. Viewed in themselves they were of little moment; as examples of an unwilling or slovenly rendering of service due to Jehovah, they became a means of evoking noble prophetic thoughts, both timely and of permanent value.

The importance of the problems at the time will be made clear by a brief survey of the current conditions. Without determining the exact date to which the prophecy of Malachi

<sup>1</sup> *Book of the Twelve Prophets*, ii, 345.



should be assigned, it is safe to assume that the state of affairs which it discloses could not have existed after the joint influence of Ezra and Nehemiah had brought about a well-considered and thoroughgoing reform. A probable date may be sought in the period just preceding their campaign. Many decades had elapsed since the completion and dedication of the second temple in 516 B. C., a period in which the vitality and vigor of the spiritual life of the Jerusalem community underwent a searching test.

All political ambitions, based upon the undefined promises of Haggai and Zechariah, had to be laid aside. The strength of Persia was indisputable. The province of Judah was an insignificant portion even of the satrapy to which it officially belonged, quite possibly one of the least desirable sections. Not unnaturally a feeling of despondency resulted, encouraging a disbelief in their own significance as a people, a doubt regarding God's power or desire to accomplish the prophetic promises, and a denial of the necessity of drawing lines of demarkation between themselves and other peoples. The ideals of Ezekiel and the hopes of Haggai seemed alike unpractical and unrealizable.

Religiously the condition of the community was no less critical. At no time did the temple cease to be the center of all religious life; the forms of devotion were scrupulously maintained; the hierarchy received increasing recognition as the most important element in the state; yet religion was fast losing its reality for men and its hold upon them. According to the prophet this was largely due to the perfunctory way in which the ritual service was performed by priests whose thoughts were not upon their exalted functions, nor upon the uplift and stimulus which they might impart to the worshiper, but upon their selfish interests. Their manifest cynicism emboldened many of the people to look upon ritual duties as a wearisome burden, to fulfil them in the most convenient manner, and even to offer to Jehovah their worst instead of their best possessions.

Under such circumstances, what wonder that skepticism gained ground, accompanied by an attitude of cynical sufferance

toward the cherished institutions and customs of Israel? Nor is it strange that many of the people adopted purely secular expedients for relief from their difficulties. While a formal alliance of the Jewish community with any or all of the surrounding peoples was probably out of the question, not a few of the men, including even priests and the nobility, married into the wealthy and influential families of these regions, even apparently going so far at times as to divorce their former Israelitish wives<sup>2</sup> in order to attain this end. Some, no doubt, did not realize to what demoralization such an act would ultimately lead, and only considered it as a shrewd move, rather against the traditions of the fathers, but on the whole defensible. That it was an act of unfaithfulness to Jehovah and of disloyalty to their heritage and hope did not impress them, since their religious convictions had become dulled. So complete was the sway of their selfish ambitions that each one in the community seemed to be working for his own interests alone, defrauding and oppressing all who came within his power.<sup>3</sup>

Even in such a community, however, there were faithful ones, who were in more serious danger. They were poor and persecuted. Despite their loyal service to God, they were hampered on every side.<sup>4</sup> They seemed to see good fortune attending those who scorned Jehovah and refused to be bound by any law. Lacking leadership and union and strength, these righteous ones were in danger of yielding their convictions and sinking into apathy.

It is to these that the prophet chiefly speaks. His heart overflows with sympathy for the dispirited ones who "fear Jehovah and keep in mind his name."<sup>5</sup> He reminds them that such earnest and loyal service as theirs cannot be unrequited or overlooked by Jehovah. He brings also a stern message of rebuke for those who are cynical and selfish. He recalls to the minds of both that the day of Jehovah is to come, to some an awful portent, to others a time of recognition and exaltation. Like all the prophets who went before, our unknown messenger

<sup>2</sup> Mal. 2 : 10-16.

<sup>4</sup> Mal. 3 : 14.

<sup>3</sup> Mal. 2 : 10 ; 3 : 5.

<sup>5</sup> Mal. 3 : 16.

of Jehovah aims to make a sense of God's constant presence and power a helpful influence for reformation and for inspiration.

His first words are a keynote for his whole message. Jehovah's great love, as made manifest in his dealings with Israel's hereditary foe, is a fact of significance, not only to Israel, but to the whole world.<sup>6</sup> It is not, however, a solitary fact. He is also Israel's creator,<sup>7</sup> father, and lord;<sup>8</sup> a father to whom reverence is due and a lord who should be honored. Such love as his is no mere sentiment. It will not exhaust itself in doing kindly deeds for his people. It will not permit him to accept from them unhallowed and grudging service. It is a love which can manifest itself in swift and unsparing judgment, as outwardly destructive as the smelter's fire which purifies the silver from its dross.<sup>9</sup> Such a judgment the slovenly and deceitful service rendered day by day by priesthood and people alike was making imperative.<sup>10</sup> Jehovah seemed to some to be delaying it unreasonably, but he will not destroy any who repent. Before the "great and terrible day" comes, a second Elijah, a great preacher of reform, will seek to restore the nation to its ancient standards of social and religious life.

No less invigorating than this broad and earnest teaching concerning God is the prophet's portrayal of the relationship between Jehovah and his people. Does he seem to have abandoned them? They must remember that there must be more than one party to a covenant. The relation is a mutual one. "Return unto me and I will return unto you, saith the Lord of hosts." He will do better by them than they dare to hope, for Jehovah does not give himself by measure. Let them but give a practical test of their renewed desire to serve him by bringing the tithe to the temple and ungrudgingly supporting its services, and see what a blessing he will pour out.

Yet let his people remember that, since he is their father, they form a great brotherhood united by ties that should be indissoluble. In such a community the spirit of selfishness, greed, faithlessness, and injustice has no place;<sup>11</sup> the intermarriage

<sup>6</sup> Mal. 1:2-5.

<sup>8</sup> Mal. 1:6.

<sup>10</sup> Mal. 1:6-14.

<sup>7</sup> Mal. 2:10.

<sup>9</sup> Mal. 3:1-3.

<sup>11</sup> Mal. 3:5.



of its members with those who cannot enter into sympathy with its highest and holiest aspirations is a constant menace to its future<sup>12</sup> and a symptom of disloyalty to its God, while the divorcing of true Israelitish women in favor of strangers is an abomination deserving of swift retribution.

The prophet's last and richest message is for the faithful but desponding Jehovah-fearers. He, whose real greatness and goodness is recognized far and wide by pagan nations, among whom is no little reverence and godliness,<sup>13</sup> must not be misunderstood by those who are, after all, his chosen few, his "special property,"<sup>14</sup> his servants through whom his great world-plan is to be steadily carried forward. Not for a moment has he forsaken them. In his "book of remembrance"<sup>15</sup> is recorded all their faithful, self-denying service. Their part is to remain loyal and unwavering, and to wait with patience the consummation of Jehovah's plan.

The message of Malachi was a tract for his times, but it is equally inspiring for the humble Christian of today, whose outlook on life is circumscribed and despondent, over whom others win advantage, who is led to question the value of honor, devotion and probity. Let him fix his gaze, not upon himself nor upon the world around, but upon the all-wise, ever-loving, just, and gracious Father.

<sup>12</sup> Mal. 2 : 11.

<sup>13</sup> Mal. 1 : 11, 14.

<sup>14</sup> Mal. 3 : 17.

<sup>15</sup> Mal. 3 : 16.

## THE INTERPRETATION OF MALACHI 3:1-3; 4:1-6.

[IN THE HEBREW, CHAP. 3:1-3, 19-24.]

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MANY commentaries, in other respects good, are marred by the fact that they apply these passages directly to the Messianic times, and fail to distinguish between the meaning of the prophetic announcement and the application of the words made in Matthew and Mark. The first step toward understanding what the evangelists mean is to get a clear idea of what the prophet meant. The reverse of this is not a good principle in Old Testament exegesis.

Premising that the book of Malachi was produced in Jerusalem, in the Persian period, not long before the adoption of the law in 444 B. C., a careful reading of the passages and of the associated verses will reveal a few facts that are needed for a proper elucidation of the meaning.

1. A great and terrible day of Jehovah is to come, in which the God of judgment will appear to annihilate the wicked, and to give joy to the righteous. The God of judgment is called the Lord, Jehovah, Jehovah of hosts. The "Day of Jehovah" had often been referred to by the prophets. It is a term by which they appear to suggest the special interposition of Jehovah in the affairs of men at important epochs.<sup>1</sup> It is particularly to be noted that, according to the prediction, Jehovah himself was to come.

2. The judgment here spoken of is to take place within the chosen people itself. The other nations are referred to in this book,<sup>2</sup> but only that their pure service may be contrasted with the pollutions and profanations in Israel. Mal. 2:17 indicates three classes of offenders: (a) the evil-doers, in respect to whom men complain that Jehovah regards them as good, thus wearying God with their false conclusions; (b) the evil-doers will be punished by Jehovah;<sup>3</sup> God does not call evil good, and there is a God of judgment, who will do his

<sup>1</sup> See W. R. SMITH, *Prophets*, pp. 131 f., 396 f.; DRIVER, *Isaiah*, pp. 27 f.; *Literature*, p. 197.

<sup>2</sup> Mal. 1:11.

<sup>3</sup> Mal. 3:5, 6, 18; 4:1, 3, 5.

work. (*b*) A class of complainers themselves, who appear to maintain an outward regard for the worship of God, but rob him of his dues.<sup>4</sup> These blinded people desire the judgment and expect to be held in honor by the Judge,<sup>5</sup> but the prophet declares that the Judge will appear first in the temple itself, and will distinguish carefully between the self-righteous formalists and the true priests of God, and will consume the former like dross.<sup>6</sup> (*c*) The skeptical spirit, whether embodied in the priests or in other arrogant persons,<sup>7</sup> receives its condemnation, and it is declared that only those who really fear Jehovah shall be spared when Jehovah comes to judgment.<sup>8</sup>

3. The terms "my messenger," "the messenger of the covenant," would ordinarily indicate the angelic manifestation of Jehovah about which we have statements elsewhere.<sup>9</sup> It is not clear that the author of our prophecy had, at the time of writing Mal. 3: 1-3, any other idea in mind. Jehovah's messenger is the channel of his message, the medium of his presence, the expression of himself, sometimes identified with himself.<sup>10</sup> It may be assumed that "my messenger" and "the messenger of the covenant" would refer to the same manifestation, and Mal. 3: 2-5 would seem to favor this, for the work of the messenger of the covenant is probably there distinguished from that of Jehovah as in a measure preparatory. The only difficulty about this view is the apparently sharp distinction drawn between the two in Mal. 3: 1. The passage Zech. 1: 9, 10 will teach us, however, that such distinctions often may be more apparent than real, and the blending of functions introduced into the present passage points to the identity of the two messengers.

Good usage, however, would permit our prophet to apply the term "messenger" to others than angels. In Mal. 2: 7 the prophet presents one of the highest and most spiritual conceptions of the priesthood, by declaring that the priest is the messenger of Jehovah of hosts. In Hag. 1: 13 the prophet is said to be the messenger of Jehovah.

It is not strange, therefore, that in Mal. 4: 5 the messenger to come should be declared to be a prophet with the spirit and power of Elijah,<sup>11</sup>

<sup>4</sup> Mal. 3: 8-10.

<sup>6</sup> Mal. 3: 3.

<sup>7</sup> Mal. 3: 13-15; cf. 2: 17.

<sup>5</sup> Mal. 2: 17; 3: 1.

<sup>8</sup> Mal. 3: 16-18; 4: 1-3.

<sup>9</sup> Judg. 5: 23; Exod. 23: 20 ff.; Isa. 63: 9; Zech. 1: 8-11; 3: 1, 2, and often.

<sup>10</sup> As in Mal. 3: 1; Zech. 3: 1, 2.

<sup>11</sup> This is the evident meaning of the coming of Elijah. For the similar prediction of the coming of David, see Jer. 30: 9; Ezek. 34: 23; 37: 24.



for the messenger of the covenant must be conceived of as urgent for the maintenance of the covenant, and Elijah mourns that the children of Israel had forsaken the covenant of Jehovah;<sup>12</sup> the work of the messenger was to be strenuous for the conversion of the people and uncompromising in the judgment on evil-doers, and for such aims Elijah stands conspicuous among the prophets.

4. The work of the forerunner of Jehovah will be to turn the hearts of fathers to sons and of sons to fathers, and to establish obedience to the law of Moses;<sup>13</sup> also to purge the priests,<sup>14</sup> so that pure offerings may be presented in the temple of Jehovah at Jerusalem. It is not quite certain in what consisted the particular variance between fathers and sons, but all of us know the peculiar liability to misunderstanding among members of the same family, where human relationships are not subordinated to a supreme regard for the will of God; and we can understand the general sense of the passage, Mal. 4: 6, whether or not, as Steiner suggests, the difficulties arise especially from the separations of husbands from wives mentioned in Mal. 2: 10-16. The intention of the writer is to indicate a work of reconciliation among the people, and of restoration in them of respect for the law and the service of God.

5. Those who fear Jehovah are associated in a goodly fellowship which is simply religious. The political idea of the restored community and of national greatness is here exchanged for the moral idea of a company of God-fearing men.

With these ideas in mind we are prepared for the exposition of the passages. The prophet declares that those doubtful of God, or of his regard for truth, and who wish for his coming,<sup>15</sup> will be surprised by his speedy appearance in the temple for judgment.<sup>16</sup> A way will be prepared before him<sup>17</sup> by a prophet like Elijah,<sup>18</sup> who will transform many human relationships with thoughts of love,<sup>19</sup> and restore the broken covenant by bringing the people that receive him into obedience to the law,<sup>20</sup> and into respect for the services of the temple.<sup>14</sup> In the process the wicked priests will be eliminated,<sup>14</sup> the work being as thorough as that of the refiner who sits before the heated furnace and leaves therein the precious metal till it is entirely free from its alloy.<sup>14</sup> When he shall have separated the evil from the priesthood, they will present offerings that are right to Jehovah in the temple.<sup>14</sup> This

<sup>12</sup> 1 Kings 19: 10, 14.

<sup>15</sup> Mal. 2: 17; 3: 1.

<sup>18</sup> Mal. 4: 5.

<sup>13</sup> Mal. 4: 4-6.

<sup>16</sup> Mal. 3: 1.

<sup>19</sup> Mal. 4: 6.

<sup>14</sup> Mal. 3: 3.

<sup>17</sup> Mal. 3: 1; cf. Isa. 40: 3.

<sup>20</sup> Mal. 4: 4.

preparatory work in mercy has been allowed, lest at the coming of Jehovah the whole people be annihilated.<sup>21</sup> The coming of Jehovah, however, cannot be averted; the day of judgment is about to dawn, which shall prove a devouring fire to the arrogant evil-doers, here compared to chaff devoured in the fire without a remainder.<sup>22</sup> For good people, however, the same day shall have a beautiful sunrise, and shall provide glad freedom from restraint, so that in their joy at the bright day of Jehovah "they shall be like *calves* which are forced to stand through the winter in narrow stalls, but in early spring, when the sun comes forth from the wintry cloud-veil, are again driven into the open, and therefore leap and skip with unrestrained joy."<sup>23</sup> Upon the ashes of the wicked the feet of the righteous shall tread.<sup>24</sup> The people are expected to remember the law of Moses,<sup>25</sup> for in the obedience and fear of God is the hope for the brightness of that day. It is the purpose of the coming of Elijah to enforce this, and thus to produce the fear of God.<sup>26</sup> Listen to him, for in what he enjoins lies security in that great and terrible day, and membership in the goodly fellowship of godly souls.

If we may venture to detach from the terms which are purely those of the prophet's time their underlying principle, it will run somewhat like this: Those who doubt the presence of God in this world and his interpositions for judgment are mistaken. He may be expected to sift the righteous from the wicked, and to punish the latter. Since he delights not in punishment, he will give fair warning of his coming, and will graciously provide messengers to accomplish godly fear among the people.<sup>27</sup> To the two questions, Does God delight in evil? Is there a God of judgment?<sup>28</sup> the prophetic response is: He does not delight in evil, and he will speedily show that he does not. Jehovah is the God of judgment.

There is a temptation always to ask these same questions in some form or other, for evil is not yet removed out of the way, and wicked people to our imperfect vision seem to prosper; and therefore we need constantly to come back to the words of the ancient Hebrew seer.

In Matt. 17: 10-13 our Lord applies the prophecy of Elijah to the coming of John the Baptist, and both in this Matthew passage and in Mark 9: 10-13 Jesus seems to imply that in his own ministry the Lord of judgment appeared, and no one can doubt that the principle just stated finds a conspicuous illustration in the work of John and in the ministry of Jesus Christ.

<sup>21</sup> Mal. 4: 6.<sup>23</sup> So Köhler.<sup>25</sup> Mal. 4: 1.<sup>27</sup> Mal. 4: 6.<sup>22</sup> Mal. 4: 1.<sup>24</sup> Mal. 4: 2, 3.<sup>26</sup> Mal. 4: 5.<sup>28</sup> Mal. 2: 17.

## REFORMS IN THE SUNDAY SCHOOL.

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ALONE of all the agencies which are under the control or sanction of the church, and often without the assistance of the home—that most potential of all the means employed to affect the life of the young—the Sunday school undertakes to give to the youth an accurate, a spiritual, and a more or less scientific knowledge of the Bible; to indoctrinate him with right ideas about the Bible and the great and eternal verities of the Christian system of faith, truth, and practice; and to mold his character into the permanency of right motives and habits. It follows that, if it is to do its work well, it must first of all understand its function, and then be fully equipped for its performance.

Sunday-school instruction, as a department of the science of pedagogy, must to a great extent be governed by the elemental laws of that science. Yet pedagogy as a science is set aside by religious teachers when it concerns the religious instruction of children, though it is most strenuously insisted upon in all that appertains to their secular instruction. Our Sunday schools today are marked by an absence of graded instruction; all pupils, from the adult to the infant, studying the same lesson; scholarship and common-sense methods of studying the Bible sacrificed to sentiment; many teachers without a gift to teach, and more pupils who do not look at the lesson beforehand, or at least never set themselves to learn it; a book studied in such a patchy way that it loses connection and interest; and no provision made to train up teachers who shall find the sphere of their energies in the Sunday school.

The very first reform to be effected in the Sunday school is one that will bring it into harmony with the plain, fundamental laws of teaching. Instruction should be graded, progressing from stories and facts to principles, doctrines, and criticism, the last named for the most advanced classes. All this instruction, moreover, should be under the auspices of a reverent and scholarly, a historical and constructive knowledge of the Bible. The child should not be taught



facts, principles, and doctrines which one day will rise up to overthrow his faith in the precious and profound realities of the Christian religion.

Then, too, the personality of the teacher should not be permitted to play such a part in the workings of the Sunday school as to be subversive of its function. It sometimes happens that a teacher of the rarest gifts and most winning personality is selfishly monopolized by one class from infancy to young manhood and young womanhood; and when a change is suggested, in order that all the pupils of the school may come under the influence of her mind and heart and methods, there is friction.

There should be a normal class in every Sunday school for the training of teachers, possibly in pedagogy, certainly in the historical understanding of the Bible, and in such books as Bushnell's *Christian Nurture*. Methods should be devised to secure lesson study on the part of the pupils, whether by honor-rolls, or merit-cards, or by the presentation of Bibles or other books. Intelligent study of the Bible, a progressive knowledge of the book, and a spiritual, and to some extent critical, knowledge of the Scriptures—these are the objects to be aimed at.

Sunday-school instruction needs reform along theological lines. This, however, can only come gradually, as the new ways of stating truth become woven, by oft repetition, into the texture of orthodox thinking. At the present stage very few Sunday-school teachers should attempt to teach theology; I may add, also, that very few parents are qualified for this difficult task. It is a fallacy to say that "anybody can teach the Bible." Anybody can teach religion who has experienced "the life of God in the soul." Anybody can teach ethics whose conscience is healthy and sensitive. But everybody cannot teach the Bible or theology. It is not enough that the Sunday-school teachers should meet with their superintendent for the weekly study of the lesson. They should also come under the personal influence and teaching of their pastor in courses of biblical and theological study. The minister should have the most vital and abiding connection with the Sunday school through stated conferences with the teachers and a course of study in the Bible and the doctrines and facts of the Christian faith. He can secure good instruction in the Sunday school, and thus save the children from the necessity of unlearning false interpretations and erroneous doctrines. It would be better to enlarge our classes to the size of classes in the day school, having fewer teachers, but all of

them trained and gifted, than to teach error for truth and truth for error. There is no better illustration of the truth of what I have been saying than that inspiring book for children, *Jesus, the Carpenter of Nazareth*, where to grace of diction and vividness of conception is added correctness of teaching, in great reverence of spirit.

Now, all this leads up to the Bible considered as the Sunday-school text-book, and the various "lesson-helps" used to explain and enforce it. The Revised English Version should be used. The use of it should begin in the Sunday school. Sooner or later that version will take the place of the King James Version, and its superior accuracy, and arrangement in paragraphs, will win its adoption as the standard English Bible. The children should know no other text. But, as at present conducted, the Sunday school puts a "lesson-help" into the child's hand, and so it happens that the children do not come into hand contact with the great text-book as much as they ought.

Then the curriculum should be arranged so as to impart to the pupils a progressive knowledge of the Scriptures. The infant and primary grades will get a knowledge of some of the stories of the Bible, told in simple phrase; the intermediate classes will be taught these and other stories, with a fuller and deeper insight into the principles of ethics and truths of religion developed from them. The young people's classes will study the biblical narrative and teaching with careful analysis, and with the effort to learn their historical significance, their moral lessons and bearings, and their religious import. Further on they will take up those portions of Scripture which are more complex and difficult historically, or more philosophical, abstract, and mystical. The adult classes will study the Bible with reference to applied Christianity, theology, and biblical criticism.

This will be a reform indeed. It will call for the best thought of the church, and possibly for paid workers in this field of incalculable usefulness.

Other departures from the established usage suggest themselves. For example, it is a fair question whether a church would not be expending its energies in the most profitable way, if it concentrated its efforts upon two services for the Lord's Day: one a morning service with sermon, and one an afternoon service in the Sunday school. Sunday school before or after morning service gives scant time for accomplishing the best results.

Much could be said about bringing the Sunday-school instruction into harmony with the church year, and more about the Sunday-school

library as an adjunct of its work. Certain christological features of the Christian year — Advent, Lent, Easter, Whitsuntide — belong to the church of the ages, and should be perpetuated by all communions. The Sunday school is the place where the growing life of the church should be linked with its own antiquity, and should see objectively in these recurring festivals the pictured story of her Lord. The Sunday-school library, also, should receive serious attention. It should broaden so far as to include the "best books" capable of reforming, refining, or transfiguring character. It should reject "goody goody" books, and books whose morals are bad, or whose theology is defective. The biographies of great men are always a source of uplift, and should find place in a Sunday-school library. The romance of missions is fascinating and inspiring. The history of the church, of reform and sociological movements, would be valuable, if only for reference purposes, or for the older members. For the young, stories must ever be the dominant feature of a Sunday-school library, but they should be carefully selected. Real heroes, lofty ideals, bright pictures, happy scenes, grand ministries, noble characters, natural goodness, and great deeds, should characterize the books of the library, and make it a valuable adjunct in Sunday-school work.

It was the custom of an older generation to learn verses, and if we do not insist upon this in the old way, it certainly ought to be expected that Sunday-school children will have at the tip of the tongue the beatitudes, the thirteenth chapter of First Corinthians, the Magnificat, the twenty-third psalm, and other devotional parts of the Psalter, the golden rule, the ten commandments, and the two commandments of Jesus; and perhaps also the apostles' creed. Verse-learning has become a "lost art." Let it be revived judiciously.

It has sometimes been said that the Sunday school is the "nursery of the church." It is an unfortunate phrase, for it restricts the Sunday-school field to little children. It should be the aim of those who have the Sunday school in charge to keep within the reach of its gracious influence the young men and women, and this they will do in proportion as they exert a sanctified and sane ingenuity. The Sunday school should be the school of the Lord's cadets, out of which shall come those who will bear the brunt of the ceaseless battle between right and wrong, truth and error, light and darkness, the spirit of God and the "powers and principalities of evil."



## The International Sunday-School Lessons.<sup>1</sup>

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### I.

DECEMBER 3. KEEPING THE SABBATH, NEH. 13: 15-22.

1. *Nehemiah's reforms.*—The narrative contained in Neh. 13: 4-31 is apparently from the personal memoirs of the governor, and recounts his efforts at reform subsequent to his visit to Persia and return to Judah. When this visit was made, and how long it continued, are questions difficult of satisfactory answer. From 5: 14 and 13: 6 it would seem that he remained in the province twelve years, and then after a short absence in Persia resumed his duties. But it is difficult to suppose that he should have requested so long a leave of absence from the king (1: 6), and the disorders which sprang up in Judah while he was gone seem to require a considerable time to develop. It is possible that the twelve years cover the entire period from the first journey of Nehemiah to Judah until after his return and his second campaign of reforms, bringing the narrative up to the date of the memoirs themselves. Be that as it may, he found on his return that several matters needed immediate attention. He discovered that Eliashib the priest, out of friendship for Tobiah the Ammonite, his relative by marriage, had granted him the occupancy of one of the temple chambers. This sacrilegious use of the holy building by one who was not only a foreigner, but an enemy of Nehemiah, caused the latter on his arrival the greatest astonishment and indignation. He had the household goods of Tobiah thrown out at once, and, after thorough cleansing, the place was restored to its appropriate use as a storehouse for the sacred vessels and offerings (13: 4-9). During the same time the Levites in Jerusalem had been so scantily supported by the people that they had been compelled to leave the city and resort to agriculture for a living. This also Nehemiah remedied (vss. 10-14).

<sup>1</sup> The chief value of these studies will be found in a careful use of the questions which constitute the last division in each case. The other material is valuable only so far as it is an aid to their use.

Mixed marriages had likewise brought confusion into the community, even invading the priestly ranks, where a son of the high priest had married into the family of Sanballat, another enemy of Jerusalem's revival. Nehemiah used strong measures to check this practice, and endeavored to separate the people from all contact with strangers (vss. 23-31).

2. *Sabbath desecration suppressed.*—With the removal of the people from Judah at the opening of the exile, and the consequent inability to observe the great feasts, the sabbath grew in importance, and its observance was emphasized among the Jews in the East (Ezek. 20: 12, 16, 20, 21; 22: 8, 26; 23: 38). But in Judah it received little attention, and upon his return from Persia Nehemiah noted the marked difference between the two Jewish communities in this regard. The ordinary processes of farming and marketing went on without interruption upon the sabbath. The farmers of Judah brought wine, grapes, and figs to the markets of Jerusalem on this day as on others, and Tyrian sellers of dried fish and other commodities thronged the streets. Against these practices the governor raised his voice in protest, and rebuked the nobles for permitting them. To make the protest effective he ordered the gates of the city to be closed at twilight on Friday night, and not opened till after the sabbath. This order was enforced by the presence of his servants. The marketmen were not easily convinced that customs of long standing were thus suddenly to be abandoned, and persisted in bringing their wares up to the gates, even if they could not enter, in the hope that the people would come out to buy. But the threats of Nehemiah so alarmed them that they desisted henceforth. To make the reform permanent the Levites were ordered to guard the gates on the sabbath. Many acts of this nature the governor sets down to his credit in writing the narrative, and begs the divine remembrance of the good he has done. If in such appeals there seems to be an undue consciousness on Nehemiah's part of the credit due him from God, it must not be forgotten that his tasks were difficult, and but for his persistence and firmness the basis of future reforms could not have been laid.

3. *Questions.*—(1) How long a period did Nehemiah's governorship cover? (2) What place did he revisit? (3) What four abuses did he discover on his return to Judah? (4) How did he deal with them? (5) Who gave greater heed to the sabbath, the Jews of the East or those of Judah? (6) How did the Jewish farmers and marketmen observe the day? (7) What foreigners came with wares? (8) Whom

did Nehemiah hold responsible for this, the marketmen or the city officials? (9) Is this the place where the blame should often be laid for misconduct in a city? (10) To what does Nehemiah attribute past disasters? (11) When did he order the gates to be closed? (12) At what hour, and upon what day of our week, did the sabbath begin? (13) How did the governor make sure that his commands were executed? (14) Did the marketmen persist in coming? (15) Why did they lodge outside the city rather than return home? (16) How did Nehemiah "testify against them"? (17) With what did he threaten them? With what result? (18) To whom did he then assign the duty of keeping the gates? (19) To whom did Nehemiah commend himself for this conduct? (*cf.* also 4:4, 5; 5:19; 6:14; 13:14, 31*b*). (20) How does the Christian day of worship differ from the Jewish sabbath, as to (*a*) origin, (*b*) scriptural sanction, (*c*) manner of observance? (21) In what manner may Christians aid in the hallowing of the Lord's day?

## II.

DECEMBER 10. LESSONS IN GIVING, MAL. 1:6-11; 3:8-12.

1. *The book of Malachi.*—The reign of Darius I. (521-485 B. C.), who had only just ascended the throne at the time Haggai and Zechariah were securing the erection of the temple, was followed by that of Xerxes I. (485-464 B. C.), the Ahasuerus of the book of Esther. During this long period there was little, if any, change in the condition of Jerusalem. The aspirations of the Jews for political power led apparently to the quiet suppression of the royal line of David by the Persian authorities, and the substitution of a non-Jewish governor for the native prince. The temple had been completed in 516 B. C., but the walls of Jerusalem lay in ruins, as they were left by the departing armies of Nebuchadrezzar in 586 B. C. Probably companies of Jews arrived from the East from time to time, but the condition of affairs was not encouraging, and the people were far from enthusiastic regarding the temple service. This is the situation revealed by the book of Malachi, which seems to belong late in this period, probably shortly before the reformatory movements instituted by Nehemiah and Ezra, or perhaps in the interval between the first and second residences of the former in Judah. The book appears to be anonymous, as "Malachi" can hardly be taken as a proper name. It means "my messenger," and was probably used as a title from the fact that it was one of the



striking words employed in the book itself (*cf.* 3:1). The writer reproves both people and priests for conduct unbecoming a nation belonging to God. The lack of prosperity, the inroads of neighboring nations, and the poor crops, were no sign of the divine indifference to their welfare (1:1-5).

2. *Offerings for the sanctuary.*—The chief charge made by the prophet against the people was that of presenting unworthy offerings at the temple. The law demanded certain regular contributions for the support of the service, but these were either neglected altogether or made to consist of worthless materials. Polluted food was presented, and thus the sacred table was dishonored. Only disregard of the sanctity and majesty of the temple could explain such conduct. It was well understood that only perfect beasts were to be offered for sacrifice. But the priests were permitting the people to bring animals worthless or diseased, such as could be used for no other purpose. In spite of this notorious fact, the priests asked wherein lay the evil of their actions! The prophet brings home his rebuke by declaring that they would not dare offer such presents to the Persian governor of the province. Far from winning his favor, they would rouse his instant wrath. Then, ironically, he bids them present their requests to God, with these wretched gifts in their hands, and see if he would heed them. Far more honorable would it be to close the temple, for in the present circumstances the altar fire was useless and their offerings of no avail. Even among the heathen the name of God is revered, says the prophet. The greatness of his acts had been known among many people, and offerings were made to him. But among his own servants, the Jews, there was a forgetfulness of the honor due him as Father and Master. In the second passage (3:8-12) their conduct in withholding tithes and offerings is denounced as robbery of God, and their lack of prosperity is the curse upon them for their parsimony. Then comes the ringing command to bring the tithes to the temple chambers and test the certainty of the result. Like showers from the opened heavens their superabundant blessings should come. Their enemies and the destroyers of their crops should vanish, and plenteous harvests crown their labors. All lands should bear witness to their prosperity.

*Questions.*—(1) From what period of the history does the book of Malachi apparently come? (2) What is known regarding its authorship? (3) What seems to have been the condition of the people at this time, (a) industrially, (b) religiously? (4) What class of leaders are denounced for the state of religion? (5) Do they appear to have

been deeply concerned regarding the matter? (6) What was the regulation regarding tithes? (*cf.* Deut. 14: 22-27); regarding perfect sacrifices? (*cf.* Deut. 15: 21; 17: 1); regarding offerings for the Levites? (*cf.* Deut. 18: 1-5). (7) What kind of bread was being offered? What kinds of animals for sacrifice? (8) How did the conduct of the people show they regarded God as compared with their reverence for their Persian governor? (9) What ironical exhortation does the prophet utter? (10) What would God prefer to have done to the temple? (11) What is the contrast between the honor Jehovah receives from heathen nations and from Judah? (12) How does the prophet characterize their treatment of God (3: 8)? (13) What was the connection between their conduct and their lack of prosperity? (14) What were they exhorted to do? What is a tithe? (15) What did the prophet promise for Jehovah? What five items are included in this promise? (16) What was the general rule of religious giving among the Jews? (17) Is any specific portion prescribed for Christians? (18) Are their duties, opportunities, responsibilities, and ambitions in this regard likely to be greater or less than those of the Jews? (19) What are the results of systematic and proportionate giving, (*a*) to the giver, (*b*) to Christian work? (20) Does the New Testament lay emphasis upon the grace of liberality? (*cf.* 1 Cor. 16: 1-4; 2 Cor. 8: 1-6; 9: 1-15; Phil. 4: 1-20).

### III.

DECEMBER 17. FRUITS OF RIGHT- AND WRONGDOING, MAL. 3: 13-4: 6.

1. *The two classes in Judah.*—The book of Malachi discloses to us a difference in the character of the people of Jerusalem. There was the majority, indifferent to their religious obligations, and therefore incurring the prophet's censure. Among these were the priests who accepted blemished victims and polluted bread for the altar of God, and then asked in feigned astonishment in what manner they had dishonored him. They looked upon the ritual as a work of weariness without profit (1: 13). Instead of being what they were appointed to be, and what their ancestors of the tribe of Levi had been, instructors in righteousness, they were seeking only their selfish interests, and could not hope to receive the blessing of God (2: 1-9). But the people were for the most part like their priests, and the prophet calls them to account for their misdeeds. Not only had they brought blemished offerings, as encouraged or permitted by the priests, but they were beginning to marry women of other races, contrary to the

customs of Israel (2 : 10-12). Further, they were resorting to the practice of divorce, perhaps in some cases to make possible these semi-heathen marriages, thus committing a double sin. Could offerings be accepted by Jehovah from such men, even though they wept at the altar? (vss. 13-16). These offenses, together with perversion of judgment (vs. 17), superstition, impurity, perjury, oppression, and the withholding of tithes (3 : 5-9), constituted a catalogue of sins which characterized the conduct of the large class called by the prophets and psalmists of the period "the scorners," "the proud," or "the wicked." But there was another group of people, which, although small, was the hope of the future. These were "the righteous," and "they that feared the Lord."

2. *The contrast and the coming messenger.*—In the lesson these two classes are set over against each other. One class, in view of present depression, asserts that the worship of God is vain. They have no faith to trust in him through dark days. They mistake the semblance of wicked prosperity for success, and are led astray (3 : 13-15). But the other class remained steadfast. They met often and encouraged each other to faithfulness. Such men were the objects of ridicule in Jerusalem, as they are likely to be wherever the tone of religion is low; but they were the salt of the earth, the seed of the coming race, the "remnant" of whom prophets had spoken. Probably the writer of the book was of their number and had often been in their conventicles. Such men were precious to God and certain of his remembrance (vss. 16, 17). The day was coming when the present false estimates of moral values could no longer prevail, and all would be revealed in their true light. The day of Jehovah, the time of testing, was to dawn, whose brightness would suffice to set in a flame the worthless and wicked, but to the righteous and God-fearing it should bring healing and happiness. Once more the prophet, in his closing words, recalls to their minds the divine law, and predicts the coming of an Elijah, to bear witness, like that great prophet of the past, to the will of God, and to reconcile to each other the different elements of the nation, lest the wrath of Jehovah should smite the earth.

3. *Questions.*—(1) Of what sins did the prophet accuse the priests? (2) What, on the other hand, was their real duty? (3) What offenses of the people are mentioned? (4) What threat and promise in 3 : 1-6? (5) What two classes were there in Jerusalem? What were they called respectively? (6) How did the righteous encourage each other? (7) What was the divine word regarding them? (8) What events were to



mark the day of Jehovah? (9) What opposite effects is the sun of righteousness to have upon the evil and the good? (10) To what or whom does "sun of righteousness" refer? Does it mean that the "sun" possesses or produces righteousness? (11) To what nation was the law of Moses given? (12) In what sense and to what extent has that law any value for Christians? (13) Why was an Elijah needed? (14) To what degree could the work of Nehemiah be described as the fulfilment of this prediction? that of John the Baptist? Is any particular man meant? (15) Why do the fathers, as representing the conservative element, need to be turned in the direction of progress? and why do the children, as representing the progressive element, need to be directed to the past? (16) In what sense is it true that separation and antagonism between these two forces in the church, today as then, is, or brings, the divine curse or ban?

## IV.

## DECEMBER 24. CHRIST'S COMING FORETOLD, ISA. 9:2-7.

1. *The tablet and the child.*—The section of the book of Isaiah from which the present study is taken extends from chap. 8:1 to 9:7, and falls in the second period of the prophet's work, that connected with the reign of Ahaz (735-715 B. C.), and especially the Syro-Ephramitish campaign against Judah, and the invasion of the northern territories by Tiglathpileser of Assyria (732 B. C.). To save himself from the combined attack of the kings of Israel and Syria, Ahaz had made an alliance with the Assyrian king, contrary to the advice of Isaiah, who forewarned him of the direful results (chap. 7). To impress his fellow-citizens with the danger incurred by this alliance, the prophet set up in a conspicuous place a tablet predicting the invasion of the land by the Assyrians as soon as opportunity occurred. Few believed that this would happen, and the prophet's words found credence only in the small group of his disciples (chap. 8). But soon the event justified Isaiah's utterances, for there came a report that the Assyrians had ravaged the northern tribes and were pressing southward toward Judah. In the panic which followed the receipt of this news in Jerusalem, the prophet rose once more to speak a message of comfort. He was quick to give forth a warning note where good could result, but equally ready to encourage his people by promises of the favor of God, if they were distressed by evil tidings.

2. *The coming child-king.*—Isaiah was so confident that the danger would pass away that he spoke as though it were already far in the

past, and a glorious period of prosperity had come to that land of Zebulon and Naphtali which had been thus in the very shadow of death. Already, says the prophet, the people of those northern tribes have seen the light of deliverance. In this he, of course, speaks prophetically, for the Assyrians were at that very moment ravaging the territories of northern Israel. The joy of deliverance could only be compared to that of harvest or dividing the spoil of battle. The oppressive burden of Assyrian mastery should be rolled off as the power of Midian was broken by Gideon's heroic band, and the armor and blood-stained garments of the enemy were to be burned with fire. But who should bring this deliverance? Certainly not the weak Ahaz, and probably not the young Hezekiah. It was a child that should be born, who should possess all of the martial qualities of Tiglathpileser, but should add to them divine grace and power. Upon the throne of David he should sit to administer righteousness and judgment through an endless reign of augmenting power and peace. To this result Jehovah himself was pledged. It is clear that no king of the Davidic line fulfilled the terms of this prophecy. Only the Messianic ministry of the Christ meets the demands of the situation. To be sure, the Messiah did not arise in that generation, as Isaiah apparently believed he would; nor did he conquer the Assyrians when he came. The prophet, like others, foreshortened the distance, though he saw distinctly the fact. But it is that fact of the Messianic coming which has the supreme significance in Israel's history, and which, though expected through centuries and yet still delayed, was realized at length in the coming of him who was of the seed of David according to the flesh, but was declared to be Son of God with power according to the Spirit.

3. *Questions.*—(1) When did Isaiah live? During what reigns did he preach? (2) To what portion of his ministry does the present lesson belong? (3) What was the political situation? (4) How was King Ahaz attacked? (5) What measure of defense did he adopt? (6) What was Isaiah's advice? (7) How was the appeal to Assyria answered? (8) What alarming turn did events take after the kingdom of Israel was invaded? (9) What was the effect of this news in Jerusalem? (10) How did Isaiah comfort the people? (11) How was his confidence in the deliverance from Assyria shown? (12) How did he say the people would rejoice? (13) What deliverance in the past did he cite as comparable? (14) What was to become of the blood-stained armors and garments of the Assyrians? (15) Who should achieve

this great victory? (16) What names was this child-king to bear? (17) What should be the character of his government? (18) Did such a monarch ever arise in Jewish history? (19) Were the Assyrians driven away by such a king? (20) In what manner was the prophecy fulfilled? (21) Did the prophet have in mind Jesus of Nazareth, or did he think rather of the Messiah in his official work? (22) What principles in the prophetic ministry are illustrated by this lesson? (23) What bearing has it upon the Christmas message?

## V.

## DECEMBER 31. FOURTH QUARTERLY REVIEW.

The last lesson of the month is a review of the studies for the quarter; therefore no treatment of it is included in this series.



MADONNA DELLA STELLA.—FRA ANGELICO



## Exploration and Discovery.

### PRESENT EXCAVATIONS IN PALESTINE.

The permit under which exploration is now being carried on in Palestine began October 1, 1898,<sup>\*</sup> and is limited to two years' time. The district for the exploration is fifteen to twenty miles southeast of Jerusalem, and includes three hills which give promise of revealing important archæological and historical data. These hills are Tell Zakariya, Tell-es-Sâfi, and Tell-ej-Judeiyideh, the location of which will appear from the accompanying map (Fig. 1). The second one, Tell-es-Sâfi, is regarded as the most promising, for since 1857 it has been supposed to be the site of ancient Gath. Work was begun, however, upon the first hill, Tell Zakariya, and continued for a period of three months, counting out the interruption of the three months' rainy season, the work on this hill being brought to a close on April 22, 1899.

#### I. TELL ZAKARIYA.

Tell Zakariya is a hill which rises 350 ft. above the surrounding valley (Fig. 2). It is located in the shephelah, or low hilly country lying between the Mediterranean coast and the mountain range of the interior. The top of the hill is flat, its greatest dimensions being about 1,000 ft. long and 400 ft. broad. On the southeast corner is a raised area where the citadel stood; this fortress was of irregular shape, 220 ft. on the west side and 120 ft. on the north, with four towers at the angles and an extra tower on the north and on the west (Fig. 3). The nature of the débris and the location of the hill suggest that this site may have been originally built upon by Rehoboam, the son and successor of Solomon, when he fortified his territory about Jerusalem to protect it from northern Israel, which had revolted against him as king (2 Chron. 11:1-11). This line of fortresses was captured by the Egyptian king Sheshonk (Shishak), who, as an ally of

<sup>\*</sup>A little more than one year after the expiration of the permit which had given the Palestine Exploration Fund the privilege of excavating for three years about the southern edge of Jerusalem. The interesting and valuable results of this work have been described in Dr. Bliss' volume, *Excavations at Jerusalem 1894-1897*, recently published by the Fund.

the northern kingdom, came up against Jerusalem in the fifth year of Rehoboam's reign (2 Chron. 12:2-5). The record of his invasion is inscribed on the walls of Karnak. Perhaps Tell Zakariya is to be identified with the Azekah of the Chronicles narrative. It is clear that there were at least four mutually excluding occupations of the hill. The place was founded in pre-Israelite times, twice fortified in the

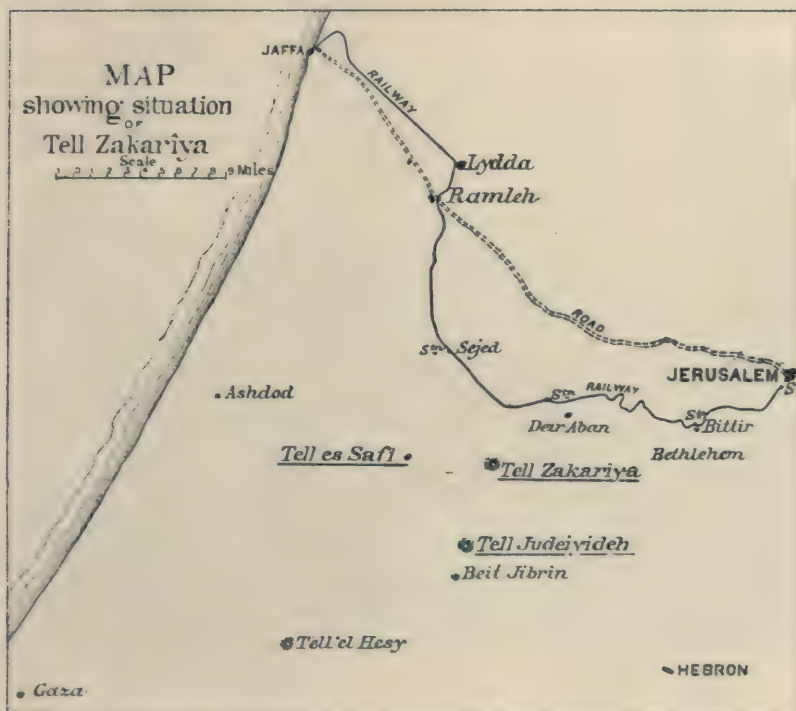


FIG. 1.—THE LOCATION OF THE HILLS WHICH ARE BEING EXCAVATED  
[From the Palestine Exploration Fund *Quarterly Statement*, January, 1899]

Jewish period, and inhabited for a brief time by the Romans. The fortress excavated (Fig. 3) was built after a considerable amount of debris had accumulated on the mound, perhaps in the Jewish period. It was simply a large inclosure for protecting houses within. These houses belong to four periods. The place was inhabited when Joshua conquered the land; it was fortified in Jewish times; it was occupied till a late Jewish period; there was a brief occupation in the Roman period; and after that it appears to have been deserted.

The excavations did not disclose any tablets, as in the Tell-el-Amarna digging; the only writing found was upon jar-handles, the meaning of which is uncertain and unimportant. Many specimens and varieties of pottery and implements were unearthed, which have archæological value. They are made of stone, bone, iron, bronze, glass, brick, and clay. The stone objects were hammers, rubbing-stones, pestles, mortars, weights, rollers, catapult balls, discs, coin-



FIG. 2.—TELL ZAKARÍYA, FROM THE EAST

[From the Palestine Exploration Fund *Quarterly Statement*. January, 1899]

rubbers of the Egyptian pattern, bottle-stoppers, worked flints, fragments of alabaster vases, etc.; also slabs of soft limestone, the surface cross-checked into 144 small squares, which evidently were used for playing some game upon similar to our checkers (Fig. 4). The bone objects are polished thin strips of bone, perhaps used for arranging the patterns in weaving; and bone prickers or needles, sharpened at the point and perforated through the head. The bronze objects are instruments of various kinds: knives, spatulæ, pins, nails, arrowheads, rings, hooks, and the like. In iron were found nails, hooks, bolts, door-hinges,



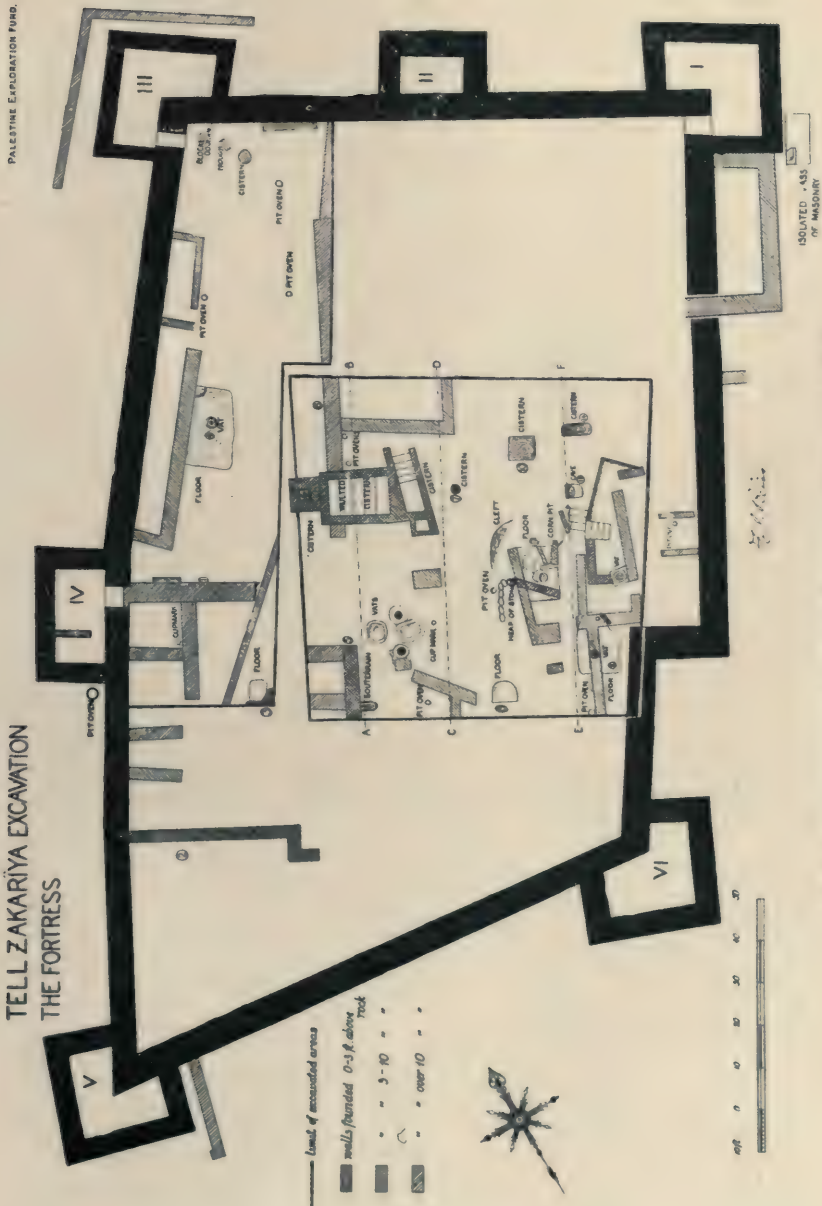


FIG. 3.—THE FORTRESS ON THE SUMMIT OF TELL ZAKARIYA  
[From the Palestine Exploration Fund *Quarterly Statement*, July, 1899]

sockets, screws, a cuirass made with iron scales, and an iron finger ring with a thin gold plating.

Fragments of pottery were found in great quantities, and not a few pieces intact. Some of them are pre-Israelite ware, found at the greatest depth of the excavation. Many are designs of human and animal figures. In Jewish ware a group of jars was found, which had been purposely buried according to a well-known custom.<sup>2</sup> The most valuable discovery in this line was a jar-handle of rough, dark red ware on which

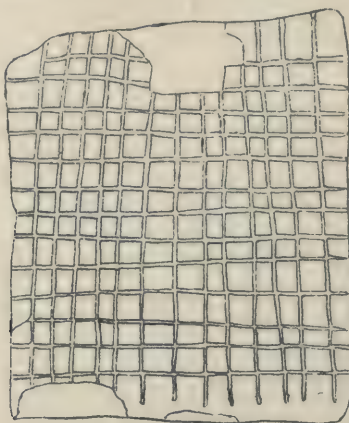


FIG. 4.—CHECKERBOARD

From Tell Zakariya

is stamped a cartouche, or ellipse, containing a four-winged figure in relief, and two lines of Phœnician writing, as seen in Fig. 5. The letters are quite plain; in Hebrew characters, they are למלך above, and below חברך. The interpretation is disputed. Dr. Bliss, the excavator, thinks they signify, "Belonging to the king of Hebron." Others, however, give a different sense to the words, namely: "For the king. Hebron;" that is, "For the king's service; made at, or sent from, Hebron" (conjecturing that there may have been a royal (?) pottery at that place).

In a jar, broken but *in situ*, was found a collection of attractive small objects. There were 81 carnelian beads of various shapes—some scarabs, some bottles, all characteristic of the Egyptian beads

<sup>2</sup> Perhaps a form of burial adopted for those whose bodies could not be obtained, on the supposition that without this performance of burial rites the soul could not find rest, but would trouble the survivors.

about 1400-1300 B. C.; also 250 beads of enameled paste and glass, in colors of blue, green, yellow, and red, in different forms—cylindrical, spherical, shuttle-shaped; besides, many small, highly colored round and flat beads of bone. Then there were bronze objects, such as finger rings, discs, nails, polished pebbles, shells, scarabs, and other Egyptian emblems.

Two other objects of special interest may be mentioned. One is a small dome-shaped weight of reddish stone, with a flat base inscribed in three Phœnician characters (Fig. 6). It is uncertain what the inscription is. Dr. Bliss thinks it may be 𐤍𐤕, which would relate it



FIG. 5.—STAMP ON INSCRIBED JAR-HANDLE

From Tell Zakariya

to the Egyptian weight *Kat*; and it perhaps represented in the Phœnician about one-third of a shekel weight. Others, as Professor Sayce, think the inscription signifies 𐤍𐤕, which is related to the Arabic *nusf*, "half." The other object to be described is a small, very rude bronze figure. It is pictured here in four positions (Fig. 7). The representation seems to be that of an amphibious creature, with the head and body those of a man or woman, and the tail of a fish. The right arm is bent at the elbow to support an object (child or animal?), with its head resting against the neck of the figure, and the object is clasped also by the figure's left arm. It is suggested that this piece may be an image of the goddess Atargatis. The principal seat of her worship was at Askelon near by; she was represented as a woman with a fish's tail, and a child is connected with her in the legend (see Hastings' *Bible Dictionary*, art. Atargatis).

The remains of the rock-working which are laid bare by the excavations are very many, and are classified into three general groups:



cup marks, miscellaneous cuttings, and chambers. The cup marks are of the characteristic half-melon type. One such cup, for example, is 10 in. in diameter and  $9\frac{1}{2}$  in. deep; it was buried beneath a stratum of soil containing pre-Israelite pottery, which carries it back to a time before the Exodus. The miscellaneous cuttings are: scarps, indicating

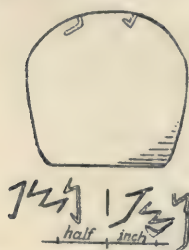


FIG. 6.—INSCRIBED WEIGHT

From Tell Zakariya

quarries from which building stone had been taken; vats, where the stone had been hollowed out to make an olive or wine press (one measures 5 ft. long,  $3\frac{3}{4}$  ft. wide, and  $2\frac{1}{2}$  ft. deep); and flights of steps cut in the rock surfaces.

The extraordinary series of rock-cut chambers are regarded as of special scientific importance. Mr. R. A. S. Macalister has given the closest attention to them, 49 in all; some of them he has described at length.<sup>3</sup> They belong to widely different periods. Some were tombs, others were cisterns, of still others the purpose is not known. They are cut in a white, chalky limestone, very friable except that the outer surface is hard from the effect of the weather. The chambers are as a rule irregularly circular in plan, bell-shaped, and entered by a hole in the roof. Often a staircase runs down from top to bottom. One



FIG. 7.—BRONZE FIGURE (IN FOUR POSITIONS)

From Tell Zakariya, perhaps representing the goddess Atargatis

sepulchral chamber is 17 ft. high inside, with a floor diameter of about 17 ft. There are a number of large crematory columbaria (places for the deposit of cinerary urns); one is  $22\frac{1}{4}$  ft. in diameter and about 12 ft. high; another is an irregular oval shape, about 24 ft.  $\times$  38 ft. and

<sup>3</sup>See the *Quarterly Statement* of the Palestine Exploration Fund, January, 1899, pp. 25-36.

23 ft. high. There is a rock-cut cistern  $16\frac{1}{2}$  ft. deep, with a uniform bore of  $2\frac{1}{2}$  ft. in diameter; another cistern is a large pit 26 ft. in depth, and on one side of the hole at the top are deep rope-marks worn by the drawing up of the water in buckets. And, to mention one other cutting, there is a circular chamber, 33 ft. in diameter,  $5\frac{1}{2}$  ft. high, with a stone post in the center supporting the roof; there are clear indications that this chamber was intended for a dwelling place. There is one system of chambers which contains at least 49 rooms, connected by shafts and creep-passages.

The excavating of Tell Zakariya occupied 61 working days, and was performed by a force of men (and part of the time of a few women) which averaged about 50 a day. The workers are kept under the closest supervision, to see that no "finds" are overlooked or smuggled away, and that no false objects are introduced, for a small money reward is paid to the workman who discovers anything of value.<sup>4</sup> Dr. Bliss was able at Tell Zakariya, as elsewhere, to keep on the most friendly terms with the natives, who pressed himself and Mr. Macalister with invitations to dinner. They returned the kindnesses by a grand farewell party, at which some 80 people sat together in the moonlight and feasted on roast lamb, rice, and other simple fare. On April 22, 1899, the work at this hill was ended.

## II. TEL-ES-SÂFI.

On May 4 work was begun on the second hill, Tell-es-Sâfi. It is located about five miles to the east of the first hill, and from every direction it stands out strikingly in the landscape. Tell-es-Sâfi is 600 ft. lower than Tell Zakariya, but has an altitude of 700 ft. above the Mediterranean Sea. The hill rises on the south 300 ft. above the river bed at its foot (Fig. 8). At its highest point is a *Wely* (a Moslem mausoleum of some saint, a small, cubical, whitewashed stone building with a dome roof, venerated by all). The crown of the hill is not level, but runs to a peak. The upper portion is largely taken up by the modern village and two graveyards, all exempt from excavation. Dr. Bliss therefore finds his work confined to small patches of ground here and there on the hill.

<sup>4</sup> To give the reader a more distinct idea of the natives who work faithfully and well in these explorations, we have reproduced as a frontispiece to this number a photograph of a group of workmen who did the excavating at Jerusalem during 1894-7, under Dr. Bliss.

The digging already done—the last published communication from him bore the date June 19—had disclosed four strata of pottery: a pre-Israelite stratum at the bottom of the rock, older than the lowest stratum at Tell Zakariya; a later pre-Israelite stratum; a stratum contemporaneous with the Jewish period, extending into Greek times; and a stratum of the times of the crusades. The objects unearthed are of stone, bronze, iron, and paste, very similar in kind to those found at Tell Zakariya. Another interesting jar-handle was discovered, bearing a stamped inscription which indicates that there



FIG. 8.—TELL-ES-SÂFI  
[From *Thirty Years' Work in the Holy Land*]

was Yahweh-worship at this site. Attention has been given to tracing the line of the ancient wall which at one time afforded protection to the town on the upper slopes of the hill; portions of the south and east sections have been examined. The walls are 12 ft. thick, built without mortar, and are preserved in places to a height of 33 ft.

It would appear that this site has had a continuous history from the eighteenth to the fourth century B. C., to have been founded long before the conquest of the land by Joshua, and to have been inhabited all the time until a late Jewish period, when it was deserted until the period of the crusades. Whether Tell-es-Sâfi can be identified with the



biblical Gath (Josh. 11:22; 2 Chron. 11:8) remains to be seen. So far everything supports this identification. The excavations have disclosed a city quite as ancient as Gath, on a site where Gath may reasonably be looked for, and which was fortified at about the period when Gath was made a city of defense. To establish the identification, however, will require that tablets and steles, with their inscriptions, be found in the hill, and such discovery is quite within the range of possibilities.<sup>5</sup>

C. W. V.

<sup>5</sup>The facts and illustrations given in this account of the excavations now being conducted in Palestine are taken from the extensive official reports of the work, published in the Palestine Exploration Fund *Quarterly Statement* for January, April, and July, 1899, which can be obtained in America from Professor T. F. Wright, 42 Quincy street, Cambridge, Mass.

## The Council of Seventy.

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The fact that the International Sunday-school lessons take up the study of the Life of the Christ with January 1, and continue the same subject for eighteen consecutive months, makes it possible for the various organizations interested in means and methods to provide much valuable assistance. The American Institute of Sacred Literature is planning to meet the demand by courses of reading and instruction adapted (*a*) to the minister or professional teacher, (*b*) to the Sunday-school teacher, (*c*) to the adult class, (*d*) to the senior grade of pupils.

For ministers the regular reading course on the Life of Christ offered by the Bible Students' Reading Guild, for professional Bible students, will be recommended. In this connection a second course upon the Teaching of Jesus will be added.

For the Sunday-school teacher a popular reading course has been prepared, including books upon the following topics: The History of New Testament Times, the Social Life of the Times of Jesus, the Historical Life of Christ (including in this the gospel material with special studies upon it), and the Pedagogical Element in Sunday-school teaching. The books upon the last topic are entirely new and still in process of preparation. They will be ready, however, in time to be of great value in the course.

The BIBLICAL WORLD, as has been announced, will contain a large variety of material, both biblical and pedagogical, upon the special subject of the Life of Christ, and upon general topics of interest to the Sunday-school teacher. This material will be a required part of the above courses. Arrangements will be made, however, so that groups of teachers may secure the journal and the books jointly, thus reducing the expense. A general membership fee of fifty cents will be charged all those who have access to the BIBLICAL WORLD without subscription. The subscription for this journal covers the cost of one membership. Opportunity for answering questions will be provided, and a certificate awarded at the end of the course to all complying with such a regulation.

For adult students the biblical section of the teacher's course contained in studies printed in the *BIBLICAL WORLD* will be suitable. These will be issued separately, and will, when complete in twelve parts, constitute a text-book upon the Life and Times of Christ suitable for permanent use.

A special correspondence course for teachers or students who wish to do more thorough work, under the special guidance of an instructor, will be based upon these studies. Fortnightly written recitations will be required, and these will be returned to the student with full criticisms and suggestions.

In bringing this material into a group there has been no attempt to suggest further uniformity than the subject. Any of the courses can be commenced at any time, and may be carried on as rapidly or as slowly as the student desires.

A series of studies on the Life of Christ simpler than the above, giving no comment, but careful direction for the daily work of the student, is published by the Institute for use in Sunday-school classes or clubs meeting weekly. For this course also question sheets are provided and a certificate awarded.

Both of the above series of studies can be used for students of the senior grade between the ages of fourteen and eighteen years. In the first, special indication of material suitable for the younger students is made. The second will not be found too difficult as it stands.

Full descriptive material of these various plans will be sent upon application to the office of the *AMERICAN INSTITUTE OF SACRED LITERATURE*, Hyde Park, Chicago, Ill.



## Work and Workers.

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THE OXFORD SUMMER MEETING. — The ninth summer meeting of the Oxford Delegacy for the Extension of University Teaching gathered more than nine hundred men and women to

“That sweet city with her dreaming spires”

for three weeks of lectures. Mere residence in Oxford is believed to be educative, but Mr. Marriott, the enthusiastic and resourceful secretary of the Delegacy, had supplemented this with a great list of lectures of especial interest to students of English literature and history. Biblical study also found a place in the Oxford program, and the high order of the biblical lectures made one doubly sorry that they were so few. The reception given these lectures would certainly seem to justify the Delegates in making a larger provision for biblical lectures in subsequent meetings.

In the first week of the meeting—July 31–August 5—Professor Sanday gave a course of five lectures on “The Teaching of Our Lord.” Owing to Dr. Sanday’s duties as canon of Christ Church, the lectures were set at 6:15 P.M. and restricted to three quarters of an hour. In spite of this very unfavorable time, they were well attended and followed with great interest. Of the well-known sympathetic, scholarly, and constructive character of Dr. Sanday’s work it would be superfluous to speak. Like most of the lectures of the meeting, these were given in the splendid New Examination Schools in High street.

Another series of biblical lectures, equally interesting, began as Dr. Sanday’s were closing. Professor J. Estlin Carpenter, late principal of Manchester College, presented the “Progress of Biblical Criticism” in four vigorous and brilliant addresses. The lectures were delivered in the large lecture-room of Manchester, the newest of the Oxford colleges, and the room was usually taxed to its utmost capacity.

The third week of the Oxford meeting witnessed no theological lectures, but five lectures may be mentioned as having been of interest to students of the Bible and the history of the church. On Monday Professor A. H. Sayce spoke on “The East in Relation to Greece,” tracing the sources of Greek art and civilization through Cyprus to Mesopotamia in a highly graphic and interesting way. This was followed on Monday

evening by a lecture by Professor Jebb, member of Parliament for the University of Cambridge, on "The Classical Tradition." Professor Jebb undertook to follow to its mouth the stream which Professor Sayce had traced to its source, and maintained the derivation of what is most true in modern ideals of art and conduct from the Hellenic spirit. The lecture of Professor Ernest Gardner on "The History of the Akropolis as Revealed by Excavation," and two illustrated lectures by Mr. I. M. Crowfoot on "Excavations in Asia Minor," marked the closing days of the third week.

A pleasant feature of the Oxford meeting lay in the college visits, to which many afternoons were devoted. Visitors were thus enabled to make a study of the more important colleges under the personal guidance of men like Canon Moberly or the warden of Keble. A series of garden parties at All Souls, Balliol, and Blenheim palace, and the hospitality of residents of Oxford, combined to make the social life of the meeting agreeable. The meeting was made especially memorable for the thirty men for whom accommodations were found in the beautiful quadrangles of New College—despite its name one of the most venerable of Oxford foundations. Rooms were assigned us—for the writer was one of the thirty—in the new buildings in Holywell, and we dined in the noble fourteenth-century hall, with its lofty timber roof, blazoned wainscoting, and mellow windows, which is part of the original buildings of the founder, William of Wykeham.

**THE FRIENDS' SUMMER SCHOOL.**—This school, held at Birmingham September 4–16, differed from the Oxford meeting in being primarily for biblical study. The success of the Summer School at Scarborough in 1897 led the friends to undertake the Birmingham school. About seven hundred and fifty were in attendance, and while the natural attractions of Birmingham are not those of Oxford, the comfort and enjoyment of the friends were looked after with a thoughtfulness that left nothing to be desired. At Oxford, by the way, we were styled "visitors;" at Birmingham we were all "friends" in the literal sense, if one may venture so ungracious a distinction. The rooms of the Bull Street Meeting House, the Priory School, and the Friends' Library were thrown open for dining-, reading-, and reception-rooms; while the meetings were held in the Central Hall, close by. The dining in common proved a very pleasant social feature, and this and the daily afternoon excursions to Warwick, Stratford, Kenilworth, Lichfield, and other points of interest near Birmingham, helped to make the friends

acquainted. The lectures were confined to the mornings and evenings, each day beginning with a brief devotional meeting.

The organizers of the Birmingham meeting had provided an array of lectures that would tempt any biblical student. The lecturers were chosen certainly in no sectarian spirit, for there is hardly a denomination of Protestant Christians that was not represented among them. Two of the lecturers were Americans, Professor Rogers and Professor McGiffert, and it was interesting to observe how generous and enthusiastic was the reception accorded them.

The lectures of the first week dealt chiefly with the Old Testament. Professor R. W. Rogers, of Drew Theological Seminary, gave a series of five addresses on "Israel and its Enemies." Professor W. T. Davison, of the Wesleyan Theological College, Handsworth, treated the "Poetical Literature of the Old Testament" in three lectures. On Friday and Saturday of this week Professor A. C. McGiffert, of Union Theological Seminary, spoke on the "Spiritual Conception of the Church." The one disappointment of the school was the absence of M. Paul Sabatier, the distinguished Frenchman, who was to have delivered three lectures on Francis of Assisi, but found himself so unstrung by agitation over current events in France as to be unable to leave his home. The lectures of Dr. J. Rendel Harris on "A New Apocryphal Gospel" and "Some New Apocalyptic Literature" were transferred to the first week, in the hope that M. Sabatier might be present later; but he was not sufficiently recovered to come, and the lectures were reluctantly given up.

Old Testament studies were continued the second week in a series of three lectures by Mr. G. Buchanan Gray, of Mansfield College, Oxford, on the "Growth of Moral Ideas in the Old Testament," upon which followed addresses by Mr. W. C. Braithwaite and Mr. Edward Grubb on the "Development of Christian Morality." The New Testament was more emphasized in this second week. Professor W. M. Ramsay, of Aberdeen, gave two lectures on "Episodes in the Life of Paul;" Professor A. S. Peake, of the Primitive Methodist College, Manchester, devoted three lectures to the "Pauline Theology;" Professor McGiffert discussed the "Eucharist in the Light of the Textual and Higher Criticism," a subject on which he was naturally heard with a peculiar interest; and Dr. Harris gave some characteristic and stimulating "Hints for Synoptic Study." It is gratifying to be able to add, as an evidence of the serious and substantial character of the work of the school, that beginners' classes in Hebrew and biblical Greek were maintained through the fortnight.



Of the other lectures, all of which bore upon religious history and life, the series of five, by different speakers, upon "Personal Spiritual Illumination" may be mentioned. A small but admirably selected biblical library was at the disposal of students, and, through the courtesy of Mr. Braithwaite and Dr. Harris, a most interesting exhibit of Greek and Syriac manuscripts, facsimiles, and editions had been provided. It may be imagined how instructive this exhibit proved under the demonstration of Dr. Harris. In fact, the activity and interest of Dr. Harris extended most helpfully to every part of the school.

It is pleasant to learn that this summer-school project, inaugurated at Scarborough in 1897, and maintained in Birmingham in 1899 with such success, is to be continued under the same broad-minded and hospitable auspices in 1901.

E. J. GOODSPEED.

OXFORD, ENGLAND.

THE SAGA BIBLE SCHOOL.—This school was started four years ago, soon after our arrival at this interior city of south Japan, for the benefit of the native workers—ministers and evangelists connected with the "Church of Christ in Japan," and laboring in this southern island of Kyūshū. It took its rise from a need, deeply felt, of not only more Bible knowledge in general, but especially of more systematic instruction in the Bible, and of methods of Bible study, together with ways of using the Bible in the work of evangelization.

The Bible has been a highly honored instrument in the evangelization of Japan, even from the beginning. Before Japanese translations appeared, parts of the Bible were in use here in the Chinese language; the ideographs being familiar to the Japanese, they could be read as other Chinese literature is read in Japan. The translation and revision of the New Testament in Japanese was completed on November 3, 1879 (the birthday of the emperor), only six years after the public edicts against Christianity had been removed from off the highways, and just twenty years after the first Protestant missionaries arrived in Japan.

The translation of the Old Testament took some years longer, but some time since was completed and put into circulation. It is a notable fact, however, that the Old Testament has thus far not attained a tithe of the popularity of the New. I think I am quite safe in saying that more than one-half of all the Christians in Japan have never read the Old Testament, and not one-fifth of these have a copy of their

own. This is a lamentable defect, and is felt as such by the missionaries and Japanese workers. Both the size and the cost of the Old Testament in Japanese are, in part at least, the cause of its being used to such a small extent.

At our Saga Bible School we have certain well-defined rules or principles, not in black and white, but understood by us all: (1) We come together, not for social talk or general discussion, but for the one purpose of studying the Word of God. (2) We confine our study and all our remarks to the topic in hand at each meeting, without allowing any digressions or lengthy debates on knotty questions. (3) We come prepared to do hard work for the few days we are together, and hence divert our minds from everything else for the time being. (4) We all come *as students*, desirous to learn from one another as each one may be taught by God's Spirit to speak his mind on the meaning of the Word. These simple principles settle the conduct of the school during the hours of study. Their necessity in this kind of work was emphasized by the manner in which meetings of a similar kind failed to produce much practical result because of being too general and too indefinite in their scope, and hence apt to dissipate into promiscuous talks and "airing views."

We begin each day with a meeting of prayer and brief remarks, lasting one hour. This we make the preparation meeting for the day. It is led by the men, the appointments being made on the opening day of the school. This year these morning meetings were from 8:30 till 9:30. Then, after a few minutes' recess, the morning study begins and lasts till 11:30. Two hours' recess is taken at noon, and the afternoon lesson is from 1:30 till 4. Every other evening from 8 till 9 we have a meeting for general discussion of topics closely related to the subjects studied, and to the practical work of evangelization. These meetings are also led by the men, in regular order, according to previous appointment.

The program of study this year was entirely made up of lessons from Luke's gospel. Some two months beforehand these programs were sent to all the men, in order that they might prepare themselves by private study as much as possible. Accompanying the programs was sent a set of introductory questions relating to the gospel of Luke, which were to be handed in at the first meeting of the school in written form. The conscientious way in which the answers to these questions had been worked out gave great satisfaction and became a substantial help to the study itself.

The following were the topics studied: (1) general character and special characteristics of Luke's gospel; (2) Luke's teachings concerning the Holy Spirit and the prayer-life of Jesus; (3) the birth of Jesus and its historical setting; (4) the preparation for and beginning of the public ministry of Jesus; (5) the miracles found only in Luke; (6) the parables found only in Luke; (7) Luke's teachings on the subject of prayer; (8) laws in the kingdom of Christ; (9) the teachings of Christ on the work of evangelization; (10) miscellaneous teachings of Christ: John the Baptist; casting out devils; pharisaism; relations to the state; the resurrection; (11) the last days of Jesus; (12) after-events.

A rather full outline of each of these subjects was first given at each meeting, which was taken down by the men for future study. After this the topic was taken up in the order given, and each one was free to express his opinion on the points brought forward or to ask questions.

We invariably found the time too short for the study of the whole topic; but, having the outline entire, the men are encouraged to continue the work and review after they get back to their respective fields of labor. Here, however, one serious difficulty is the lack of proper helps. In the Japanese language these helps, such as lexicons, dictionaries, commentaries, etc., are as yet very few in number, and of these works in English but very few of our native workers are able to make use. And this fact, by the way, enhances greatly the necessity and importance of annual Bible schools in Japan. It is, therefore, a satisfaction to know that such schools are regularly held in connection with a number of the leading Protestant missions in the country. Most of these schools are, of course, but weak endeavors, and do not come up to the measure of the splendid institutions of this kind in our home lands, but they keep alive and foster a love of Bible study among those in active service, and do something to supply a real and deeply felt need.

A. OLTMANS.

SAGA, JAPAN.



## Book Reviews.

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**The Theology of the New Testament.** By GEORGE BARKER STEVENS, Ph.D., D.D., Dwight Professor of Systematic Theology in Yale University. "International Theological Library." New York: Chas. Scribner's Sons, 1899. Pp. xvi+617. \$2.50.

Professor Stevens is already well known in the department of study to which this volume belongs. His works, *Pauline Theology* and *Johannine Theology*, are among the few really important contributions yet made by America to New Testament theology, and it is therefore with no small interest that this present work has been awaited. A careful study of its contents will convince one that anticipation has in the largest way been justified, and that its author has given us the most compact and usable treatise we have as yet.

Professor Stevens has varied but little the customary divisions of his subject. The work falls into seven parts: (1) "The Teaching of Jesus according to the Synoptic Gospels," (2) "The Teaching of Jesus according to the Fourth Gospel," (3) "The Primitive Apostolic Teaching," (4) "The Theology of Paul," (5) "The Theology of the Epistle to the Hebrews," (6) "The Theology of the Apocalypse," (7) "The Theology of John." Under (3) he discusses the teaching of the discourses of Acts and the epistles of James, Jude, and Peter. So far as the genuineness of these much-debated epistles is concerned, Professor Stevens takes a discriminating position. Second Peter he cannot regard as genuine (p. 256), but, although believing it later than the lifetime of the apostle, does not assign it to any specific date. Concerning First Peter he declares "we may feel a high degree of confidence that the epistle is genuine" (p. 253). Jude and James he also holds to be probably authentic. In any case, he maintains they represent the (primitive) form of Christian teaching before Paul's influence had been felt. So far as the other epistles of the New Testament are concerned, Professor Stevens makes very cautious statements, but not only regards Romans (p. 182), Corinthians, Galatians (p. 182), Thessalonians, and Philippians as commonly accepted to be beyond question Pauline, but admits Colossians and Ephesians as possessing something

more than a mere Pauline basis. The pastoral epistles he declines to use as a basis for a presentation of the Pauline teaching, except as they are sustained by passages from the ten letters, whose genuineness he believes that he is "justified in assuming." That such a critical position is eminently fair will be generally admitted. As to the Apocalypse, Professor Stevens appears to favor (although declining, p. 529, to express a positive opinion) a very modified Johannine authorship—in fact, one in which the apostle can only be said to have compiled and published one or more editions of the work, the component elements of which he found ready to his hand (p. 526). The other Johannine literature he regards as authentic. As regards the synoptic gospels, he accepts the current two-source theory.

Criticism, however, is regarded by Professor Stevens as but a subordinate office of the biblical theologian. "His primary task is not to trace the development of thought within the New Testament period, but to expound in systematic form the contents of the New Testament books. . . . It makes no essential difference for our purpose whether the epistles of James and Peter are pre-Pauline or post-Pauline" (p. 248). One is tempted to cross swords with Professor Stevens as to this conception of biblical theology; but it is certainly true as far as it goes, and, having once adopted it, he has certainly been consistent. Yet we should have been glad to have had his opinion as to the genetic relations of the various systems represented in the New Testament.

Interest in the volume will naturally be less in the sections dealing with the Pauline and Johannine theology, for here the author practically restates the positions taken in his earlier books. By all means the most important sections of the book are those dealing with the teaching of Jesus. Throughout this discussion Professor Stevens' treatment is broad and scholarly. Perhaps one is inclined to feel that at times it is too formal and too little inspiring, but it is never careless. Occasionally—and this is true elsewhere than in his treatment of the teaching of Jesus—one feels the lack of a hand-to-hand lexicographical struggle with some word; but even in such cases the results of other men's work are so accurately stated that the reader is never at a loss for a definition. In one other particular we venture a criticism: the teaching of Jesus is not presented as radiating from a central conception, but rather by a series of essays on important subjects. But did Jesus think without a coördinating principle?

Perhaps the next most important section of the book for those

already acquainted with Professor Stevens' earlier work is that upon the theology of Hebrews. The difficulties of interpretation here have always been less than those involved in estimating the book's doctrinal significance for other than Alexandrine Judaism. Professor Stevens, as usual, discusses the difficulty frankly. He does not find in the book any philosophy of sacrifice beyond purely typological suggestions. Nor does he find—and who can be said to do so?—a more elaborate theory of the atonement in the book than in the writings of Paul. Farthest possible is it from showing why sacrifice is necessary to forgiveness.

We cannot here discuss further Professor Stevens' positions in detail, although some are well worth the most careful consideration. It must now suffice to express our appreciation of the work as a whole. Professor Stevens' cautious but unhesitating appeal to criticism as a means of getting at the exact thought of Jesus, his fair and systematic presentation of opposing opinions, his thorough sanity in matters like eschatology and the Apocalypse, and his unswerving devotion to evangelical positions, combine to make the volume one that will exercise a wide, if not an immediate, influence upon theological thought. In this particular it is likely to render an even greater service to popular theology than the works of Beyschlag, Weiss, and Wendt.

S. M.

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**The Book of Job.** With Introduction and Notes. By EDGAR C. S. GIBSON, D.D. New York: The Macmillan Co. Pp. xxx + 236. \$1.25.

This is the first volume of a newly projected series of commentaries upon the Bible to be edited by Professor Walter Lock, D.D. These are to be known as the Oxford Commentaries, and their purpose, as stated by the editor, is the meeting of the need that is felt for a series of commentaries less critical than the International Critical Commentary and less didactic than the Expositor's Bible, at the same time somewhat more ambitious and exhaustive in their treatment than the Cambridge Bible for Schools and Colleges. Between these three series the up-to-date student of the present time is practically compelled to choose, with such additions as particular volumes here and there may make to his biblical apparatus. The present series will contain introductions stating the bearing of modern criticism and research upon the historical character of the books, and drawing out the contribution which the book as



a whole makes to the body of religious truth, together with a paraphrase of the text and notes on the more difficult passages, and an occasional excursus on points of especial importance.

If the present volume may be taken as a sample of what is promised in this series, students of the Bible are to be congratulated upon a really valuable addition to the books upon the subject. The introduction to the book of Job discusses the place of the book in the canon, its contents, structure, and main divisions, its object and character, its date and integrity, and, lastly, the various versions and the best commentaries. The book is recognized as the literary and didactic expansion in poetical form of a patriarchal story dealing with the life of a well-known sufferer of earlier days, but put into its present literary form in the period of the late monarchy, or, more probably, of the exile, for the consolation of suffering Israel and the vindication of the ways of providence. The book is held to be a literary unity, with the exception of the speeches of Elihu, which are shown to be irrelevant to the main argument and evidently an interpolation. It is impossible to discuss particular passages, but the treatment of these is satisfactory as not evading difficulties nor unduly expanding the obvious meaning of other portions.

H. L. W.

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**The First Epistle of John: or, God Revealed in Life, Light and Love.** By ROBERT CAMERON. Philadelphia: A. J. Rowland, 1899. Pp. xiv + 274, 12mo. \$1.25.

Every attempt to draw out some of the teaching of this inexhaustible epistle is welcome. This volume reads like a series of expository lectures. The epistle is taken up verse by verse, and the treatment of the subjects suggested is for the most part clear. A dependence upon Westcott and others is acknowledged, and in many cases their words are interwoven with no mark of quotation.

There are many good things in the book, along with some which do not commend themselves. Chap. vi, "The Fading World and the Abiding Church" (1 John 2: 12-17), is excellent. The explanation of the "world" is helpful. "To have, or the lust of the flesh; to see, or the lust of the eye; and to be seen, or the pride of life, sums it all up." "To love the world in the [right] sense is to have the love of a father toward a wayward boy. To love the world in the [wrong] way is the love of this prodigal boy by a boon companion who sympathizes with his principles and shares his sins." On the other hand,

chap. xvi, "The Three Witnesses" (1 John 5:6-12), is unsatisfactory and far from clear, and seems entirely to miss the point of this crowning passage of the epistle.

Some details of exegesis may fairly be found fault with. Such are: "We come to know him if we keep his commandments" (on 1 John 2:3); "Ye have no need that any one teach you that Christ is come" (on 1 John 2:27); "'All things' which His grace has provided in our behalf" (on 1 John 3:20); "The mystery of iniquity will be developed out of the midst" (*ἐκ μέσου γένηται*, 2 Thess. 2:7). The following passage (p. 155) is surely liable to be misunderstood: "The Ten Commandments are summed up by Christ as enjoining perfect love to God, and love to our fellows equal to that which we have for ourselves. 'This do and thou shalt live.' But the difficulty was to find the man who was able to do and live. In the place of these commands of the law, John puts faith in the name of the Son, and love one to another. That is, instead of loving God [!] with all our minds and all our hearts, we are to have faith in him who has loved God with all his mind and heart in our behalf. Instead of [!] loving our neighbor as ourselves, we are to have benevolent love toward those who belong to the body of believers. . . . These commandments given by John are the exact opposite of the Ten Commandments."

One serious blemish upon the book is its hardly fair attitude toward the Roman church. Much is said which is out of place in an expository work. "The whole of Roman Catholic, and also much of Protestant, teaching concerning the mediatorial work of Christ for the living and for the dead, is unscriptural." "The rise of the trades unions, almost entirely controlled by Romanists, and the patronizing attitude of the present pope toward the masses, point to a possible union of these two forces which may culminate in the anti-Christian system, with a coming pope at its head." "The God of this church is so unloving and hard of heart that he can only be reached by a species of diplomacy." "The penances and compoundings of the Roman church are selfish contrivances to avoid punishment; to buy off God's anger on the one hand, and to enrich the coffers of the church on the other [!]. . . . What a degrading effect it has upon bishops and priests who play fast and loose with souls by their abominable perversion of the word of God, no one can fully know." But the Roman church does not stand alone in the writer's condemnation. "Even to press obedience to the holy commandments of God, as something added to faith in order to justification, has in it the principle of the final apostasy.

This is certainly 'apostasy from faith,' and this feature is not confined to the teachings of Rome and rationalists. *Nearly the whole* of the literature and pulpit utterances of modern Protestantism have the same tendency." But happily such passages are not common.

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**General Introduction to the Old Testament: the Canon.** By WILLIAM HENRY GREEN, D.D., LL.D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary. New York: Chas. Scribner's Sons, 1898. Pp. xviii + 209. \$1.50.

This volume, since it is clearly the precursor of others, is the promise that Professor Green purposes to publish the results of his lifelong labors in the department of Old Testament introduction. We rejoice in this fact, since there is no living scholar who can speak with greater representative authority than Professor Green in behalf of the traditional views of the Old Testament, and there is a lack of literature brought up to date setting forth these views. In the present volume we have presented the old view of the history and formation of the Old Testament Canon. Certain concessions, however, are made to the results of modern scholarship. The story of the men of the great synagogue is rejected as unhistorical, and the date of 130 B. C. is allowed for the prologue to the book of Ecclesiasticus. The volume is written also throughout as a reply to the modern critical theory of the Canon.

This theory is: (1) that the recognition of the books of the Old Testament as sacred or canonical was due, while not without the influence of authorship, real or supposed, yet essentially to *their contents*, representing the religious law and principles of Israel and meeting the demands of their religious life and experience; and (2) that the Jewish divisions of the Canon, the Law, the Prophets, and the Writings,<sup>1</sup> mark three chronological stages in which the books were received, either by formal authority or common consent, the first division dating from the time of Ezra and Nehemiah, the second and third

<sup>1</sup> The Law included Gen., Ex., Lev., Numb., and Deut.; the Prophets, Josh., Judg., 1 and 2 Sam., 1 and 2 Kings, Isa., Jer., and Ezek.; the Writings, Psalms, Job, Prov., Cant., Ruth, Lam., Eccles., Esth., Dan., Ezra, Neh., 1 and 2 Chron.



from later, though not well-defined periods — the Prophets, as a collection, being earlier than the date of the Maccabees; and the Writings, as a complete collection, not earlier.

Over against this opinion Professor Green holds that the determining principle of the formation of the Canon was, not their contents or the religious character of the books, but *their authorship*, and that the Canon was complete at the time of Ezra. That we may be seen not to have misrepresented him on this first point (for he seems to shrink from bluntly expressing his view in our words), we give his own statements. He says :

It is not the religious profit derived from these books which led to their admission into the Canon, but it is their being inspired of God to guide the faith and practice of the church—in other words, their canonicity, which makes them profitable to the religious life. They were included in the Canon because they were written by men inspired of God for this very purpose [p. 31]. . . . Each individual book of an acknowledged prophet, of Jehovah, or of anyone accredited by him to make known his will, was accepted as the word of God immediately upon its appearance. It had its own independent authority, derived from the source from which it came, irrespective of its being united in a collection with other books of the same character. . . . Those books, and those only, were accepted as the divine standards of their [Israel's] faith and regulative of their conduct, which were written for this definite purpose by those whom they believed to be inspired of God. It was this which made them canonical. The spiritual profit found in them corresponded with and confirmed the belief in their heavenly origin (pp. 35-6).

This view of Professor Green is agreeable to the current teaching of the older theology, that the primary evidence of a divine revelation is a miracle or an appeal to the senses rather than to man's moral and spiritual nature. The Old Testament narrative, however, and all that we can learn of the history of the Canon, do not seem to confirm this view. There is no evidence that the writers of the Old Testament were generally recognized as inspired apart from their oral and written utterances. Miracles which might attest their inspiration are not recorded in connection with the lives of more than a very few of them. It is difficult, also, on this theory to account for the fact that so large a number of the Old Testament writings are anonymous, and that, when authors are mentioned, only in a few instances are particulars of their lives given. In short, the facts at our command do not support the view that canonicity depended upon authorship.

In respect to the second point, the completion of the Canon at the

time of Ezra, Professor Green is naturally forced to this position from his determining principle, since in Ezra and Nehemiah the line of men who might be regarded as inspired, according to the Old Testament narratives, ceases, and hence, likewise, according to Professor Green's theory, the production of sacred writings, and therefore the Canon, is then necessarily complete. Explicit testimony to this fact is found in the famous statement of Josephus that since Artaxerxes' time sacred books ceased "because the exact succession of the prophets had ceased." This view requires Professor Green to defend a date for the books of Chronicles, Ezra, Nehemiah, Ecclesiastes, Esther, and Daniel not later than the time of Artaxerxes. This he does with especial reference to the contrary modern opinion given in Driver's *Literature of the Old Testament*.

The separation between the Prophets and the Writings Professor Green finds not due to difference of contents or degrees of inspiration, but to the official status of the writers. The authors of the Writings, he says, were "inspired men who were not prophets in the technical and official sense." They had the *donum propheticum*, but not the *munus propheticum*. The Scriptures, however, furnish no real evidence for this supposition, and it is difficult to understand why Daniel, called a prophet in the New Testament, is to be regarded as without the prophetic office; or how Amos was officially recognized as a prophet when he says that he was neither a prophet nor the son of a prophet.

To one who in advance believes, on dogmatic grounds, with Professor Green in the Mosaic authorship of the Pentateuch and the historical inerrancy of the Old Testament, his work may seem a cogent presentation of his subject, but to all others it will reveal the utter inadequacy of the old traditional views historically to explain biblical facts. A pathetic feature of the work is that, in appealing to authorities in support of his views, Professor Green is obliged to call a roll of the dead.

The book is marred by the lack of an index, something inexcusable in a work of its character at the present time.

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**The Life of Our Lord in Art.** With some Account of the Artistic Treatment of the Life of St. John the Baptist. By ESTELLE M. HURLL, editor of Mrs. Jameson's "Sacred and Legendary Art." Boston: Houghton, Mifflin & Co., 1898. Pp. xxii+370. \$3.

This volume is something more than a mere description of the various pictures dealing with events in the life of Jesus. On the whole its method is not without some claims to being scientific. The great divisions in the life of Jesus form the general plan of the book, and according to this the various pictures treated by the author are arranged. A few words of introduction to each chapter and section summarize the gospel narratives which the various artists have portrayed. The volume is filled with illustrations—of varying merit—each of which is described in detail, and it will be a most valuable aid in the study of the interpretation placed by the artists of the Christian era upon the narratives of Christ's life. As to the archæological value of such interpretations opinions will differ, but they can hardly be overlooked by the student of church history. S. M.

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**Die Worte Jesu,** mit Berücksichtigung des nachkanonischen jüdischen Schriftthums und der Aramäischen Sprache. Erörtert von GUSTAF DALMAN, ao. Professor der Theologie in Leipzig. Bd. I, *Einleitung und wichtige Begriffe*, nebst Anhang: *Messianische Texte*. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1898. Pp. xv+319. M. 8.50.

No enterprise of the New Testament philologist has more reasonable promise of interesting and valuable results than the endeavor to reproduce the words of Jesus in their original language. We do not wonder at the attempts of Delitzsch, Salkinson, and Resch to reproduce the entire teaching, nor of J. T. Marshall, Nestlé, Wellhausen, and A. Meyer to reproduce individual utterances in their Semitic form; and we gladly welcome the first instalment of the present treatise on the words of Jesus in the light of post-canonical Jewish literature and Aramaic speech, by an acknowledged master in the special problems involved. It is the outcome of twelve years of preparatory study, whose preliminary fruits were *Der leidende und sterbende Messias* (1888), *Grammatik des jüdisch-palästinischen Aramäisch* (1894), *Aramäische*



*Dialektproben* (1896), and *Aramäisch-neuhebräisches Wörterbuch* (1897). Such preparation entitles us to expect the masterly treatment which characterizes Professor Dalman's work throughout, and prepares us for results which, if not extensive, are usually exhaustive, and frequently conclusive of the special problem in debate.

There is, at first sight, more matter for surprise in the fact that the preliminary, still unsettled, question should be: In what language were these "words of Jesus" originally recorded? The citation of the very Aramaic words uttered by Jesus in several passages of the gospels, especially in Mark, leaves, indeed, but little room for dispute as to the language in which they were originally *uttered*, and we have become so accustomed to the thought that Hebrew in the time of Jesus was a dead language, requiring even to be translated into the current Aramaic whenever the Scriptures were read in the synagogue, that we almost take it for granted that they were also *written* in Aramaic. The unanimous testimony of the Fathers as to the first apostolic collection of the Lord's Logia having been in "Hebrew" must, then, be understood in the broader sense of the word, as inclusive of Aramaic. But Hebrew, or, more exactly, neo-Hebrew, also continued to be used, as in the Talmud, for writings of a religious character. Accordingly the advocates of neo-Hebrew, rather than Aramaic, as the language of the Logia, or proto-Matthew, are neither few nor unimportant, though Professor Dalman's powerful arguments may be counted on to greatly weaken their case. Even Zahn cannot believe that the reverence for the words of Jesus took the form in that primeval period of translating them from the tongue which he himself had spoken into a dead language, as mediæval monks might have turned them into Latin. Supposed traces of any other language than Greek forming the *literary* basis of our gospels tend, in fact, more and more to disappear.

Dalman's method is to take up in systematic classification the important conceptions of Jesus' discourses, and to trace them to their nearest connections in the Semitic speech of the period, whether colloquial or literary. After a discussion of fourteen of the most important of these, we have appended a series of eleven Messianic texts from post-canonical Jewish literature, which afford a basis for comparison.

Naturally the discussion of the phrase and conception "the Son of Man," Jesus' favorite self designation, receives exceptionally full treatment, both from its intrinsic importance, and as having formed the focus of debate for several years. The conclusion is one which we

think cannot but commend itself on historico-critical as well as linguistic grounds: "Jesus designates himself **בֶּרֶךְ אֲנִשָּׂא**, not as 'the lowly one,' but as 'the mortal, by nature weak, whom God wills, nevertheless, to be Lord of the universe.'" Its significance is derived, not from the evangelist's later importations into a colorless Aramaic expression for the first personal pronoun, but from the Old Testament, especially Ps. 8 and Dan. 7.

The student of the philology of the gospels will find here such material as he might search in vain for in the miscalled work of Blass. Especially timely is the warning to distinguish Aramaisms from Hebraisms, and both from mere "Septuagintisms," or Greek imitations of expressions which, though coined by the LXX, have no real equivalent in either Hebrew or Aramaic. Instances are given of each type.

It need hardly be said that the work is indispensable to the careful student of the language of the gospels.

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#### LITERARY NOTES.

IN a little book entitled *Praxis in Manuscripts of the Greek Testament* (New York: Eaton & Mains, 1899; pp. 63; \$1) Professor Charles F. Sitterley, Ph.D., of Drew Theological Seminary, has brought together into brief form considerable elementary information concerning the mechanical aspects of manuscripts. It contains among other things, a chart taken from Vollert's *Tabellen zur neutestamentlichen Zeitgeschichte*, and fine half-tones of Sinaiticus, A, B, D, with brief explanatory notes. It also contains half-tones of nine minuscule manuscripts in the possession of Drew Theological Seminary, the oldest of which dates from the eleventh century.

THE Jewish Publication Society of America issued some time since, a translation of A. Darmesteter's essay, the *Talmud* (pp. 97; \$0.30). It would be hard to find an equally good description of the immense literature that goes under that name. The translation is well done, and the essay should be in the hands of every thorough student of the New Testament. It is worth quoting one sentence, not only for its own weight, but as an illustration of the author's balance: "The

historian will address himself to it [the Talmud] for light upon the early centuries of the Christian era, and of the centuries immediately preceding it, and though not seeking in it precise data, which it cannot furnish, he will be sure to find a faithful picture of the beliefs and ideas of the Jewish nation, of its moral and spiritual life."

BOTH of the leading and critical theological papers of Germany, the biweekly *Theologische Literaturzeitung*, edited by Harnack and Schürer, and an exponent of liberal theology, and the weekly, but smaller, *Theologisches Literaturblatt*, edited by Professor Luthardt, and the protagonist of conservative theological thought, bring in each issue a long list of the new publications, etc., in the theological world. The bibliography of the former, formerly prepared by Professor Gregory, but now by Lic. Paul Pape, has the subheads of "German Literature," "Foreign Literature," "Articles from Magazines," and "Book Reviews;" while the bibliography in the latter journal, generally more complete and exhaustive than in the former, divides the material according to subjects, sometimes as many as twenty or two dozen rubrics being mentioned. The information as to size of book, price, publisher, etc., is complete. Periodicals are given in a special list. On the whole the bibliography of the *Literaturblatt* is more satisfactory than that of the *Literaturzeitung*. Both do justice to non-German publications.

THREE years ago Professor Friedrich Blass, of Halle-Wittenberg, published his *Grammatik des neutestamentlichen Griechisch*. An excellent translation into English has been made by Mr. H. S. Thackeray, and elegantly published by The Macmillan Co., with the title *Grammar of New Testament Greek* (New York, 1898; pp. 340; \$4.50). The work is an important one, and should be a part of every thorough Bible student's apparatus. It gives the data of New Testament grammar extensively, and the matter is excellently arranged. It does not, however, take the place of the previous large grammars of Winer and Buttmann; Moulton's English edition of Winer's *Grammar of New Testament Greek* is still indispensable to the interpreter of the New Testament. For Blass' work aims at the gathering and classification of the syntactical phenomena of the New Testament writings, and, with some important exceptions, accomplishes this. But Professor Blass has had neither the patience nor interest, perhaps not the necessary biblical scholarship, to discuss the many ambiguous and difficult



passages which confront one in the interpretation of the New Testament. Some of these passages he summarily throws into one classification or another, at times surely where they do not belong. Others of these passages he leaves unnoticed. And the consequence is that, while the book is a highly valuable one for advanced students of the New Testament Greek, it is constantly disappointing to one who is after a careful discussion of the interpretation of problematic passages. To such Professor Burton's *New Testament Moods and Tenses* will be much more useful and usable, and Moulton's *Winer* if a second and larger work is desired.

WHAT is probably the best institution in Europe for the practical acquisition of oriental languages is found in Berlin, in the "Orientalisches Seminar," in close touch, but not in official connection, with the university. Its head is Professor Edward Sachau, of the Syriac chair in the university. The institution was established more than a decade ago as an experiment, and is one of the results of the new colonial policy of the empire. Its object is to teach government officials, both military and civil, who may want "to make their career" in the East, the language of these lands; it also gives merchants, missionaries, and others who may follow the course of empire in the Orient, the practical use of these tongues. For this reason the institution has a double faculty, one theoretical and one practical man in each language, the first being a technically skilled German philologist and the second a native instructor. The languages taught are chiefly those needed by the German in his dealings with eastern peoples. As a rule about a dozen languages are represented in the schedule, and the attendance has constantly averaged more than a hundred students. About a year ago the institution was made a permanent one, and recently it has begun the publication of an annual, entitled *Mittheilungen*, of about 600 pages, in which the subject of orientalism in general, but entirely from a practical point of view, receives attention. The *Hefte* that make up this annual contain, as a rule, lengthy discussions and investigations. Professor Sachau is the editor. Institutions somewhat on the plan of the Berlin seminar are found also in London and Paris, but the Berlin school is decidedly more modern in character and purpose.









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